Fred Hockley

Aurifontina Chymica:

OR, A

COLLECTION

Of Fourteen ſmall

TREATISES

Concerning the

Firſt Matter

OF

Philoſophers,

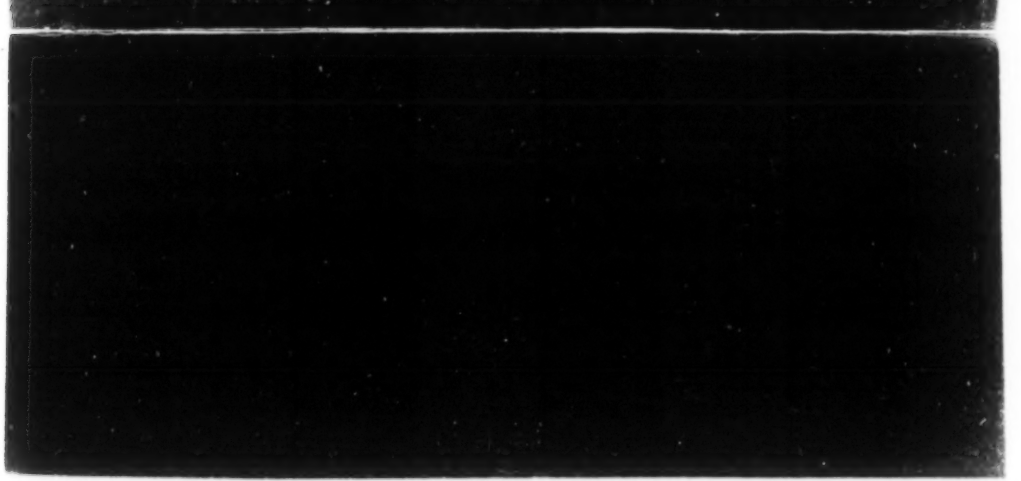
For the diſcovery of their (hitherto ſo much concealed)

MERCURY.

Which many have ſtudiouſly endeavoured to Hide, but theſe to make Manifeſt, for the benefit of Mankind in general.

LONDON,
Printed for *William Cooper*, at the *Pelican* in *Little-Britain*. 1680.

2 X 226.152 *
HARVARD COLLEGE
NOV 30 1912
LIBRARY
Minot fund



Pa
Se
W
Fi
C
R

Aurifontina Chymica, or a Collection of 14 Pieces concerning the First Matter of the Philosophers *Mercury*.

Five Treatises of the Philosophers Stone.

Boyle's Effluviums of Flame and Air.

---- his Discourse of Gems and precious Stones.

---- his Tracts of the Growth of Metals in their Ore.

Starkey's Pyrotechny.

---- his Liquor Alchahest.

The Art of Metals, how to find, know and refine them from their Ore.

Godfrey's Abuses of Physicians, in giving Preventative Physick before that People be sick.

Geber the *Arabian* his Chymical Works, in English.

St. *Dunstan* of the Philosophers Stone.

Burgravius his Vital or Astral Philosophy, in English.

Thompson's Chymical Method.

---- his *Epilogismi Chymici*.

Willis

Willis his Search of the Cauſes of Tranſmutation.

Salmon's Synopſis Medicinæ.

Crollius his Admonitory Preface, or Introdection to his *Baſilica Chymica* : but not printed with the Folio.

Aula Lucis, or Houſe of Light, by *Th. Vaughan.*

Shirley's Diſcourſe of Petrefication.

Paracelſus his Archidoxes, diſcovering the way of making *Quinteſſences, Arcanums, Magiſteries, Elixirs*, &c.

---- his *Aurora*, and Treaſure of the Philoſophers ; together with the Water-Stone of the Wiſe-men.

Jac. Behmen his *Aurora*, or the Root of Philoſophy.

---- his Remains of his Works.

---- his Forty Queſtions of the Soul.

A Vindication of the Doctrine of the State of Souls departed.

Spencer's View of *Ireland*, fol.

A Caveat for the Proteſtant Clergy, if Popery be reſtored.

The End.

To the moſt High and Mighty Monarch *CHARLES* the II.

By the Grace of God, King of *Great Britain*, *France* and *Ireland*, Defender of the Faith.

Moſt Gracious Soveraign,

THis Treatiſe prompting us with the very Key, which alone is able to unlock the Philoſophers Inchanted Caſtle, I thought it moſt fit, that the ſame ſhould be preſented to Your moſt Excellent Majeſty, as the greateſt Patron of all Learning and Ingenuity. The Philoſophers Stone, *or* Elixir, *hath been always counted, and is the higheſt Secret in Nature, which by*

that great Philoſopher Michael Sendivogius *is deſigned,* Aurum in ſupremum gradum digeſtum: *the chief and only means to perform that digeſtion, is its appropriate Water extracted out of that Subject, which is next of Kin unto that King of Metals. Concerning which Subject, how it is brought to light, and how reduced into ſuch a wonderful Water, which hath both power to kill that King, and to raiſe him again to life, yea perfectly to regenerate and promote him to an endleſs life and increaſe, the Philoſophers have written very obſcurely, and ſtrove rather to hide the Secret, than to reveal it. Only* Bernhard Sendivow, *and this*

preſent Treatiſe, ſeem the moſt candid, to trace us out the way for to travel through that Labyrinth of Paraboli-cal expreſſions. Here is the place ſet down where to find the Philoſophers Water, here is the Fire unriddled, which according to Artephius *and* Pontanus *is the firſt Agent, yea the carrier on and perfecter of the whole Work. Here are clearer hints given, concerning the manner of preparing this great Secret, than any where elſe. Here are the moſt charitable Caveats for avoiding of wracks in this Philoſophical Navigation; which to the end thoſe of this Nation, that are ſtudious in this Learning, may take notice of, I thought*

good to fix the ſame on Your moſt Excellent Majeſties Throne, as the higheſt, eminenteſt and moſt conſpicuous place for all beholders of this peculiar World: for which preſumption I hope Your Majeſty will moſt graciouſly pardon him, who moſt humbly commendeth himſelf and his Studies to Your Royal Majeſties moſt gracious Patronage and Protection, and ſhall ever pray for Your Majeſties health, happy continuance of Your glorious Government, and all other felicities both here and hereafter.

Your Majeſties moſt Loyally,
and moſt Humbly devoted,
John Frederick Houpreght

THE CONTENTS of this BOOK.

1. HYdropyrographum Hermeticum, *or the Metallick Water-Fire.* pag. 1.

2. *The Privy Seal of Secrets, plainly diſcovering the Firſt Matter of the Philoſophers.* 41.

3. *A ſtrange Letter concerning an Adept his curious Learning and vaſter Treaſure.* 53.

4. *Sir* George Ripley's *Treatiſe of* Mercury, *and the Philoſophers Stone.* 69.

5. *Colours to be obſerved in the operation of the Great Work of Philoſophers.* 93.

6. *A plain and true Deſcription of the Treaſure of Treaſures, or the Golden Medicine.* 97.

7. *A Treatiſe of the Philoſophers Stone, the Bleſſed Manna, &c. with its wondrous Virtues and Uſe, both for the curing the Body of Man, and making of precious Stones.* 107.

8. Nic. Flammell *his Summary of Philoſophy, or ſhort Treatiſe of the Philoſophers Stone.* 145.

9. Raym. Lullie's Clavicula, Apertorium, *or little Key explaining all the reſt of his Works.* 163.

10. *Secrets diſclos'd of the Philoſophers Stone.* 180.

11. *A Philoſophical Riddle of Gold, in Verſe.* 185.

12. Bern.

The Contents.

12. Bern. Treviſan's *Epiſtle to* Thomas *of* Bononia, *concerning the ſecret workings of Nature in the product of things.* 187.

13. — *his ſhort Epiſtle Dedicatory before his Works, to the ſame man.* 269.

14. *A brief Preparation of the Philoſophers Stone, for the concluſion of this Book.* 271.

Hydro-

Hydropyrographum Hermeticum:

OR,

A Choice and moſt Excellent

TREATISE

CONCERNING

The True שמים or Fiery Water of the *Philoſophers*, Which *Artephius* and *Pontanus* call, *their Fire which bringeth the Matter into being in the beginning, ſecond and third Work; yea, which perfecteth the whole Work from the beginning to the ending.*

Written in the *German* Tongue, by an Author *Anonymus*; and now publiſhed in *Engliſh* by *John Frederick Houpreght*, a Student of, and Searcher into the wonderful Secrets of *Hermes*.

Eſt in Hermete quidquid quærunt Sapientes: ille ſcilicet ſolus in regno Naturæ Triſmegiſtus, imo apex & culmen, imo promus-condus mirabilium Naturæ

[redacted]

[redacted]

TO THE READER.

THere are many, which being not well grounded, do always hunt, and alſo lie in wait for Proceſſes, ſuppoſing that by trying a multitude of them, they ſhall chance at length to bait the *Avicula Hermetis* into their Net. But the grand Maſters of this Art are clean of another mind; one whereof ſpeaketh home, ſaying, *Scito pro certo, quòd hæc Scientia non in fortunâ, neque caſuali inventione, ſed in reali Scientia locata eſt*: 'Know for a truth, 'that this Knowledge is not foun-'ded on chance, or caſual inven-'tion, but in the real Science. And again, *Multi quærunt novam naturam, novamque materiam, propterea etiam inveniunt novum recenſque NIHIL, quia non ad poſſibilitatem naturæ, ſed ad ſyllabam ſcripta Philoſophorum interpretantur. Sine principio finem quærunt.*

& hoc inde fit, quòd non ex fundamentis, ſed ex auditu & receptis circumforaneis artem aſſequi conantur. 'Many hunt after new Na-'ture, new Matter, and find in lieu 'thereof ſome freſh new Nothing; 'becauſe they interpret the Philo-'ſophers according to the extent 'of the Letter, not the poſſibility 'of Nature: They aim at the end, 'without the beginning; and hence 'it is that they acquire their Art 'not out of Fundamentals, but by 'Hear-ſay, and common Receipts. Yea he goeth further; *Etiamſi (ſicut multoties accidit) caſu ab aliquo tractatur materia Argenti vivi noſtri, tunc ubi incipere debet, opus ſuum finit; & ſic ſicut caſu invenitur, caſu amittitur, quia neſcit ſuper quid ſuam intentionem fundare debeat.* 'So (as it often 'happens) if by any chance the 'matter of our *Quick-ſilver* be 'touched, there the Work ends 'where it ſhould begin; and ſo as 'it is found, it is loſt, by chance, 'becauſe he knows not upon what

'prin-

'principle to ground his intention. Therefore let none imagine, that ever any true Philoſopher that knew the Secret, betrayed the ſame into a Receipt, juſt ſo as how to make Butter or Cheeſe out of Milk; for it is not lawful for them ſo to do. *Vetuit enim Deus* (ſaith another of the great Sages) *omnibus palam fieri, quod valdè paucis notum eſſe bonum eſt.* 'God denies 'the knowledge of that to every 'one, that is communicable only 'to a few. And if any ſhould prove ſo preſumptuous, as to proſtitute the Virgin-Nature without a Veil, *Anathema fieret Artis.* Yea ſuppoſed, but not granted, that a man by unwearied Angling for Receipts, ſhould at length catch all the neceſſary requiſites and circumſtances of the Secret, yet not going in by the right door of obtaining Grace and true Knowledge from above, but climbing and breaking in by the furtive ſide-entry of Proceſſes, let him be ſure, that all his endeavours will prove

addle, that he will be ſtruck blind, and for ever be thrown out and baniſh'd from the Royal Palace. *Clavigera ſeras non aperit foris, niſi intùs janitor peſſulum ſubduxerit; quod non tentat, niſi ſigno à throni lumine ſibi dato,* ſaith one of our late great Maſters: 'The Key-'bearer without opens not the door, 'unleſs the Porter within remove 'the Bolt, which cannot be with-'out a ſign given him from the 'Throne of Light. Therefore he that is wiſe, will make his Addreſs unto the giver of all Wiſdom, and by fervent Prayers, and deep Meditations make his way into this myſterious Science, and flee Proceſſes, as being but Receſſes from truth. *Recipes* are no other but meer *Decipes*; and Proceſſes make no Philoſophers, but only Mountebanks *in Chymia*. Proceſs-mongers are in the ſame proportion to Philoſophers, as pitiful Fiddlers, that got a few Tunes by rote, are in reſpect of perfect Muſicians, who can ſet Tunes by immovable Ma-

thematical

thematical grounds. Let none think himſelf a Philoſopher, unleſs he have firſt accurately and throughly acquainted himſelf with Philoſophy; elſe let him avoid the Hermetick Helicon. *Etenim ſine cognitione rerum naturalium inſtar cæci ambulabis; & qui principia naturalia in ſe ipſo ignoraverit, ille jam multùm remotus eſt ab hâc Arte*: 'For without the know-'ledge of natural things, you walk 'in the dark; and he that is igno-'rant of the principles of Nature 'in himſelf, is far to ſeek in this 'Myſtery. Nature is not ſo eaſily courted, as ſome fancy: *Chymia eſt caſtiſſima Virgo, plurimos procos habet, quos nunquam in penetralia ſua admittit*: 'Chymiſtry 'is a moſt chaſt Virgin, ſhe hath 'many Rivals, but few admitted 'into her Bed-Chamber. She hath many Waiting-women, and inferiour Attendants, which ſhe deludeth ſuch Suiters with, as are unworthy of her: *Multas habet pediſequas, quarum illecebris irretiti,*

negligunt Reginam : 'She hath ma-
'ny Handmaids, inſnar'd by whoſe
'allurements they neglect their
'Miſtreſs. There are ſome that
are perſwaded, that becauſe they
are great Politicians, and have a
great meaſure of the Serpents ſub-
tilty and wiſdom from beneath, for
compaſſing of Worldly Intereſts,
that therefore this Science muſt
not eſcape them, but that they
may eaſily make it their own: But
let them know, that this Art is Sa-
cred, and that the Serpents wi
hath no ſhare in it, there being a
great Gulf betwixt them; and that
none hath acceſs unto it, but by
the wiſdom from above, as holy
David ſaith, *In thy light we ſhal
ſee light.* There are others that
think, that becauſe they have
great acuteneſs in comprehending
all Humane learnings, that there
fore the ſharpneſs of their wi
muſt needs reach this alſo: But
let them hear what one of our
great Leaders ſaith; *Verum qui-
dem eſt, ſi in ſtudio Chymico requi
reretur*

retur ſubtilis ingenii perſpicacitas, & res ejuſmodi eſſet, ut ab oculis vulgi poſſet conſpici, ſatis opta vidi illorum ingenia ad indagandà talia: ſed deprehendi illos philoſophorum ſcripta longè ſubtilius explicare, quam Natura, quæ ſimplex eſt, requirebat: imò omnia dicta mea veridica, ipſis ſemper alta ſapientibus, videbantur nimium vilia & incredibilia. Propterea vobis dico, ut ſitis ſimplices & non nimium prudentes. 'It's 'very true, if in the ſtudy of Chymiſtry a great perſpicuity of wit 'were requiſite, and the thing 'were of that nature, that it were 'perceptible to Vulgar Eyes, I 'have known their fancies very 'ripe for apprehending ſuch 'things; but I have diſcovered 'them to interpret the meaning of 'the Philoſophers much more ſubtilly, than Nature, which is ſimple, requires: nay all my Truths 'to them that are ſo wiſe, are but 'mean and incredible; therefore I 'adviſe you to be ſimple, and not

'over-

'over-wise. Hence saith *Job, Th*
is a way which the Vulture's
hath not seen. Some sober Phy
cians, though they have t
Science in esteem, yet suppose
needless for themselves to lo
any further, but only for go
Medicines; and therefore, th
they ought not to trouble the
selves about the Philosophe
Elixir. But by their leaves, I
not conceive that one can be *p*
fectus Medicus, absque perfectâ s
summâ Medicinâ. Et cum primu
in unoquoque genere sit mensura r
liquorum, qui subordinata sua M
dicamenta debitè mensurare possi
absque primâ illâ Normâ? imò q
vigor & vita inesse possit præten
suis Medicaminibus, nisi ab insi
entiâ Solis illius Philosophorum
'None can be an absolute Phy
'cian, without the most perfe
'and highest knowledge. An
'whereas the first in every kind,
'the measure of the rest, how ca
'their subordinate Medicines b
'duly measur'd without this firs

'Rule

'Rule? Nay how can he expect 'life and vigour in his Applicati-'ons, but from the influence of this 'Sun of the Philoſophers? *In regno ejus* (ſaith a great Adept) *eſt ſpe-culum, in quo totus mundus videtur. Ex illo qui virtutes herbarum ac omnium rerum cognoverunt, optimi Medici facti ſunt. Et certè niſi Medicus talis ſit, ut ſciat cur hæc herba talis vel talis, cur in hoc gradu calida aut ſicca, cur humida ſit, non ex libris* Galeni *aut* Avi-cennæ, *ſed ex fonte Naturæ, fundamentalis Medicus eſſe non poteſt.* 'In his Kingdom is a Glaſs, in 'which all the World is ſeen: out 'of this thoſe that know the vir-'tue of Herbs, and all things, 'make the beſt Phyſicians; and in-'deed if the Doctor be not ſuch as 'to underſtand perfectly why this 'Herb is ſuch and ſuch, why in 'this and this degree cold or hot, 'moiſt or dry, he is no Doctor: 'Not out of the Libraries of *Galen* 'or *Avicenna*, but out of the foun-'tain of Nature, the fundamental

'Phyſi-

'Phyſician is to be eſtabliſhed
As for this *Hydropyrographum Her*
meticum, which I have ſtript of th
German, and put into an *Engli*
dreſs, I know that ſome will fin
fault with it, for finding no Pro
ceſs in it; others will be offende
at the ſimpleneſs and homeline
of its garb; others becauſe
ſpeaketh not quite out, and dot
not betray the Myſtery to ever
capacity. But let them weigh a
that hath been ſaid in this Addre
to the Reader, and I am confide
all theſe fumes will vaniſh to n
thing. So Farewell.

Hyd

Hydropyrographum Hermeticum.

DEar Son, to point out unto thee succinctly a *Memorandum*, as it were, concerning the understanding of the true and genuine Stone of the Philosophers, and the manner of proceeding in its preparation, I give thee this information, that the said *Stone* is compounded and engendred of two things, *viz.* Body and Spirit, or of Masculine and Feminine Seed, that is, *of the Water of Mercury, and of the Body of Sol*; whereof we find sufficient proofs and attestations in all true Writings of the Philosophers, and therefore I count it needless to enlarge my self by quoting of them.

Lapis ex duobus, corpore & spiritu.

them. The upſhot of all therefore is, that firſt of all *Mercury* be diſſolved and *reduced into a ſpiritual Water*, which is termed by the Philoſophers, *the firſt Matter of Metals*, the juice of *Lune*, *Aqua Vitæ*, Quinteſſence, a fiery ardent Water or Brandy; by which Water or prime Matter, Metals are unlock'd or untyed, and freed from their hard and ſtiff bonds, and reduced into their firſt and uniform nature, ſuch as the Water of *Mercury* it ſelf is. Upon this account the Philoſophers preſented unto us in their Books, the example of Ice, or frozen Water, which by heat is reduced into Water, becauſe before its coagulation it hath been Water. Alſo telling us, that by the very ſame principles, from which each thing hath its riſe, it may be reduced or brough

Mercurius reſolvendus in aquam.

Cum aquâ Mercurii metalla reſolvenda in primam materiam.

Qualibet res redigitur in primam materiam per principia unde orta fuit.

brought back to what it was in the beginning. And thence they inferr, that it is impoſſible to tranſmute Metals into Gold or Silver, without reducing them firſt into their *prima materia*. Concerning therefore the bringing about this *Regeneration of Metals*, thou muſt diligently heed and obſerve, my beloved Son, that the ſame is to be performed only *by the means of* the prime Matter of Metals, that is, *the Water of Mercury*, and by nothing beſides in the whole World. For this Water is next of Kin unto the Metallick nature, in ſo much that after their mutual and uniform commixture, they can never be any more parted aſunder. This the Philoſophers in the *Turba* and other Books ſignifie unto us, ſaying, Nature rejoyceth in its Nature; Nature ſuſtaineth Nature; it amendeth Nature; it reduceth

Reductio Metallorum in primam materiam quomodo fiat.

Aqua Mercurii metallis amica.

Nature; Nature overcometh Nature. Consequently it is necessary to know this blessed Water, and its preparation, which Water is a hot, fiery, piercing Spirit, the Philosophical Water, and the hidden Key of this Art. For without this all the labour and work of Alchymy is fruitless and frustraneous. Observe therefore, my Son, and mark, that *all the ground-work of the Philosophers Stone*, consisteth in this, *that by means of the* prima materia metallorum, that is with the *Water of Mercury*, we reduce and bring back *the perfect body of Sol to a new birth*, that it be born again by Water and Spirit, according to our Saviour's Doctrine *Except a man be born again of Water and of the Spirit, he cannot see the Kingdom of God.* So likewise in this Art, I tell thee, my Son, unless the Body of *Sol* be sowed in its proper soyl, your labour is in vain

Aqua Mercurii est vapor igneus.

Fundamentum Lapidis.

and it produceth no fruit; as Chriſt our Saviour ſaith, *Unleſs a grain of wheat fall into the ground, and dye, and rot, it bringeth no fruit.* So when the Body of *Sol* is regenerated by Water and Spirit, there groweth and cometh forth a clarified, aſtral, eternal, immortal Body, bringing forth much fruit, and able to multiply it ſelf like unto Vegetables. And to this purpoſe the Philoſopher *Roger Bacon* ſpeaketh, I do aſſure you, that if the *Aſtrum* do caſt and impreſs its inclination into ſuch a clarified Body of Gold, that it will not loſe its power and virtue to the very laſt aſſay or judgment: For the Body is perfect, and agreeing to all Elements. But if it be not regenerated, no new, nor greater, nor purer, nor higher, nor better thing can come of it. He that doth not know nor underſtand this Regeneration of Metals,

Corpus per aquam Mercurii fit aſtrale.

Regenerationem metallorum ignorantes abſtineant à Chemiâ,

wrought in nature by the Water and Spirit of the *prima materia*, ought not to meddle at all with this Art: For in truth, without this, all is but falſities, lyes, unprofitable and to no purpoſe; yea it is impoſſible to effect it otherways. Hence is that excellent ſaying of the Philoſophers, That every thing bringeth forth its like, and what a man ſoweth, the ſame he ſhall alſo reap, and no other. And to the ſame purpoſe the Philoſopher *Richardus Anglicus* ſaith, Sow Gold and Silver, that by the means of Nature they may bring Fruit. Conſequently, my Son, thou oughteſt *to chooſe no other Body for thy Work but Gold*, becauſe that all other Bodies are rank and imperfect. And therefore alſo the Philoſophers made choice of Gold before all other Bodies, becauſe it is of all things in the World the moſt perfect, illuminating all other Bodies and infuſing life into them; and becauſe

Corpus Solis eligendum ad Chemiam.

becauſe it is of a fixated incombuſtible nature, of a conſtant or abiding root, and Fire proof; alſo, becauſe (as *Roger Bacon* ſaith) the corporal Gold, as to its nobility and perfection, cannot be changed, and is the utmoſt bound and term of all Natural generation, and there is no perfecter thing in the whole World. The like teacheth alſo the Philoſopher *Iſaacus Hollandus*, ſaying, Our Stone cannot be extracted from any other but a perfect Body, yea the moſt perfect in the World. And if it were not a perfect Body, what Stone could be extracted thence? in regard that it muſt have power to quicken all dead Bodies, to purifie the unclean, to mollifie thoſe that are hard, and harden thoſe that are ſoft: And in truth, it would be impoſſible to extract ſo powerful a Stone out of an imperfect and craſie Body, for a good perfect thing is not to be got from that which is imperfect and

A corpore perfecto res perfectae extrahitur.

unclean: and although many do fancy, that ſuch an extraction may be brought to paſs, yet they erre groſly, and are very unwiſe.

Sulphur rubeum eſt in auro.

Therefore, my Son, obſerve, that the red Philoſophical *Sulphur* is in the Gold, as *Richardus* teſtifieth, and King *Calid* ſaith: Our Sulphur is no common Sulphur, but is of a Mercurial nature, fixated, and not flying from the Fire. The ſame all other Philoſophers alſo do witneſs, that their red Sulphur is Gold.

Aurum vulgi non eſt aurum Philoſophorum, & quomodo hoc intelligendum.

It is true, my Son, that the Philoſophers do ſay in their Books, that the common Gold or Silver is none of their Gold or Silver, in regard that their Gold and Silver is quick or living, but the common are dead, and therefore not capable to bring imperfect Bodies to perfection, nor to communicate unto them the leaſt of their perfection. For

they

they ſhould beſtow ſome of their perfection upon others, they themſelves would be then imperfect, in regard they have no more perfection, than what is needful for themſelves. Theſe words of the Philoſophers, my Son, are true, and ſpoken upon very good ground; for it is impoſſible for common Gold and Silver, to perfect other Bodies that are imperfect, unleſs, as before taught, that the Body of *Sol* and *Lune* be born anew, or regenerated by the Water and Spirit of the *prima materia*, and thereby a glorious, ſpiritual, clarified, eternal, fixated, ſubtle, penetrant Body do grow forth, which afterwards hath power to perfect other Bodies which are imperfect. And therefore the Philoſophers alſo ſaid preſently after, that thoſe labours are to this end undertaken about their Stone, that its tincture may be advanced and exalted; for it is requiſite, that the Stone be digeſted and carried on

Auri tinctura multiplicatur per aquam Mercurii.

to a far greater degree of ſubtlety and excellency, than the common Gold and Silver poſſeſſeth. To this purpoſe the Philoſopher *Bernhard* ſpeaketh in his Book, in the words following: Though we take this Body juſt as Nature hath produced it; for all that it is neceſſary, that by Art, which in this point muſt imitate Nature, the ſame be highly exalted in its perfection, to the end that by the means of that ſuperlative accompliſhment, and its ſuperabundant rayes, it may be able to perfect and compleat the imperfect Bodies, as to weight, colour, ſubſtance, yea as to their Mineral root and principles. But if it ſhould have remained in that degree, wherein Nature left it, *viz.* in its ſimple perfection, and not rendred more perfect or exalted, what ſhould the time of nine months and a half we ſpend about it ſerve for? *Arnoldus* in his Epiſtle ſpeaketh home, ſaying, *Gold and Silver*

Aurum Philoſophorum potentiale & virtuale.

is in our Stone potentially and virtually, after a powerful, inviſible and natural way; for if it were not ſo, no Gold nor Silver could come of it: but *the Gold and Silver exiſting in our Stone*, is better than the common, becauſe *it is living, but the common is dead.* And for this very reaſon the Philoſophers called it their Gold and their Silver, becauſe it is powerful in their Stone, active in its eſſence, but not viſible common Gold and Silver; which is alſo confirmed by *Euclides* in the great Roſary, ſaying, Nothing cometh of a perfect thing, in regard it is already perfect and compleat, being ſo made by Nature. Whereof we have an example in Bread; which being fermented and baked, is perfect in its degree or being, having attained to its intended end, ſo that it can be brought to no further fermentation, to make other Bread of it. The caſe is the ſame with the Gold, which through length

Ex corpore Solis perfecto nihil

of

fit, niſi reducatur ad primam materiam.

of time hath been deduced by Nature to a fixated and perfect condition: and ſo conſequently it is impoſſible by the means of the ſimple Gold to perfect other Bodies, unleſs the perfect Body be firſt diſſolved and reduced to its firſt Matter; which done, it is introverted by our labour and Art, and reduced into a true ferment and tincture. Moreover the Philoſophers do ſay, that there is no coming to a good end, until Gold and Silver be joyned together in one Body. Here, my Son, thou muſt underſtand *Lune* metaphorically, and not according to the letter, becauſe the Philoſophers ſay in their Writings, that *Lune* is of a cold and moiſt nature, which deſcription they attribute alſo unto *Mercury*: and therefore *by Lune is underſtood Mercury*, or the prime Matter, which is the Philoſophers *Lune*, or juice of *Lune*, as is made plain by that

Luna metaphorica.

that excellent and deeply-fathoming piece, the *Clangor buccinæ.*

And thus, my Son, thou art inſtructed briefly, that no profit is to be got by this Art, unleſs the *perfect Bodies by means of the Philoſophers Fire, or Water of Mercury, be reduced into their* primum Ens, which is a Sulphureous Water, and not *Mercury vive*, as the Sophiſters ſuppoſe. For the firſt matter of Metals is not *Mercury vive*, but a clammy Sulphureous Vapour, and a viſcous Water, wherein the three principles, *viz.* Salt, Sulphur, and Mercury, are coexiſtent. Conſequently it is neceſſary to know the true bleſſed Water of Mercury, or the Heavenly ſupernatural Fire, whereby the Bodies are diſſolved and melted like Ice. For the knowledge of this, is the greateſt ſecret of all, and is wholly and only in the power of God, and is not to be obtained otherways, but by fervent

Prima materia quid?

Cognitio aquæ Mercurii ſummum eſt ſecretum.

vent prayer unto him. Concerning this the Philoſopher *Rogerius* ſaith; God hath created Man, and placed him over Nature and all Creatures, though himſelf be natural, and nothing elſe but Nature, except the Breath which God breathed into him: The very ſame is to be the judge of the Works, and their nature. This divine Spirit repreſenteth unto the ſenſes and thoughts, in a true Viſion as it were, the firſt principles of Nature, eſpecially ſince the natural inbred Spirit diſcovereth ſome ſuch grounds, whereupon he may ſurely relye, and in this Work and earneſtneſs of the Spirit, which is of the natural Creation, the divine *Adam* repreſenteth in us the diſſolution of the whole World. And St. *Peter* by the kindled and burning fiery Spirit of the inbreathed Breath of God, declareth the ſame very clearly, ſaying: That the Elements ſhall

Ut macrocoſmus corrumpetur per ignem, ita etiam microcoſmus Philoſophicus.

ſhall melt with fervent heat; the Earth alſo, and the Works that are therein, ſhall be burnt up, and that there will be a new World, very glorious, excellent and good, as *in Apocalypſi* is deſcribed. And hereupon the Philoſopher concludeth, according to what hath been alledged out of St. *Peter*, that there ſhall happen a deſtruction of the Elementary World by Fire. Obſerve in this Art, that the Fire muſt perform the like in its type in Nature. Therefore, my Son, ſet thy thoughts upon this Water, wherewith the Body of *Sol* (which, as *Rogerius* witneſſeth, is a perfect created World) is burnt up, and deſtroyed and diſſolved, that it is not a common Fire, in regard the common is not able to burn or deſtroy the Gold: but it is a ſupernatural incombuſtible Fire, the ſtrongeſt of all Fires, yea a Helliſh Fire, which only hath power to burn the Gold, and to ſet the ſame free from its

Corpus Solis corrumpendum per aquam Mercurii.

ſtiff

ſtiff and hard bonds. This ſupernatural Fire, which hath ſuch a power over the Gold and other Metallick Bodies, is nothing elſe but *the ſpiritual ſulphureous fiery Water of Mercury*, wherein the Body of *Sol* is diſſolved and burnt up, and of this diſſolved and deſtroyed Body, a new World likewiſe is created and born, and the Heavenly *Jeruſalem*, that is an eternal, clarified, ſubtle, penetrant, fixated Body, which is able to penetrate and perfect all other Bodies. Hence *Rogerius* ſaith, As that is to be a ſupernatural Fire, which is to break and melt into one another the Elements of the whole World; and as out of the broken corruptible Work of the diſſolved Elements, a new Work will be born, which will be an everlaſting Work; even ſo the Holy Trinity hath ſhewed and ſignified unto us likewiſe, a ſupernatural Fire in the Heavenly Stone. This ſupernatural Fire, my Son, the Philoſophers have hidden in their Books in parabolical

rabolical expreſſions, naming the ſame by innumerable names, and eſpecially they term it *Balneum Mariæ*, a moiſt Horſe-dung, *Menſtruum*, Urine, Milk, Bloud, *Aqua vitæ*, and the like. Of this Fire, ſaith *Bernhardus*, make a vaporous Fire, continual, digeſting, not violent, ſubtle, airy, clear, cloſe, incombuſtible, penetrant and vital: and thereupon he ſpeaketh further, Truly, I have told thee all the manner and circumſtances of the Fire, which only performeth all, and therefore he bids the Reader, to conſider well and often the words he ſaid concerning the Fire. Conſequently, he that is wiſe will eaſily perceive thence, that thoſe words are not to be underſtood of a common, but of a ſupernatural Fire; which alſo *Mary* the Propheteſs doth hint, ſaying, that the Element of Water doth diſſolve the Bodies, and make them white. And concerning this Fire (which he

Nomina aquæ Mercurii.

Ignis Bernhardi.

he calleth *Menſtruum*) and its preparation, *Raymund Lullie* ſpeaketh in his *Teſtamentum noviſſimum, in Codice, in Animâ Metallorum, Luce Mercuriorum, Libro Mercuriorum, de ſecretis Naturæ, de Quintâ Eſſentiâ, & in Elucidario Teſtamenti*, c. 4. ſaying, that it is not Humane but Angelical to reveal this Celeſtial Fire, and that it is the greateſt ſecret of all, how to attain to the knowledge of it. And moreover he ſaith in figurative expreſſions, that this Fire is compoſed of Horſe-dung and *Calx vive*. But what is prefigured by *Calx vive*, I will expound in another place. And what is ſignified by Horſe-dung, I mentioned before, *viz.* that by Horſe-dung is meant the Water of the *prima materia*, for it is warm and moiſt like Horſe-dung; but it is no common Horſe-dung, as many ignorant perſons do ſuppoſe and underſtand. Hence ſaith the

Loci Lullii de aquâ Mercurii.

Venter equinus Philoſophorum eſt aqua Mercurii.

the Philoſopher *Alanus*, the Philoſophers called the moiſt Fire Horſe-dung, in which moiſture is kept the occult heat, becauſe it is the property of the Fire exiſting in the Horſe belly, not to deſtroy Gold, but by reaſon of its moiſture to increaſe it. To the like purpoſe ſpeaketh *Alchidonius*: Our Medicine muſt be hidden in moiſt Horſe-dung, which is the Philoſophers Fire. And *Alanus*: Dear Son, be careful in the work of Putrefaction or Deſtruction, which is to be performed in a gentle heat, that is, in moiſt Horſe-dung. *Arnoldus de Villâ novâ*, in the 9th. chap. ſaith, that the heat of Horſe-dung is their Fire. So likewiſe *Alphidius*: it is digeſted and buried in the heat of Horſe-dung. And *Ariſtotle*: the Earth or Body will enjoy no virtue, unleſs it be ſublimed by the means of Horſe-dung. And therefore, ſaith *Hermes*, roaſt and cook it in the heat of Horſe-dung. And *Morienus*: if thou do not find in Horſe-dung what thou lookeſt for, thou

thou hadſt beſt to ſave thy charges. With theſe agreeth *Arnoldus*, ſaying: Let none ſeek for any other Fire beſides this, for it is the Fire of the Wiſe, *the melting Furnace of the Wiſe*, and their Furnace for calcining, ſubliming, reverberating, diſſolving, and performing of Coagulation and Fixation; for this Water diſſolveth all Metals, and calcineth them, and melteth it ſelf together with them, both into red and white. In like manner alſo the *Turba* and *Senior* ſpeaketh: Our Water is a Fire, and *our Water is ſtronger than any Fire*, for it reduceth the Body of Gold into a meer Spirit, which the natural Fire is not able to do, though the natural Fire muſt likewiſe be had. For then our Water enters into the natural Bodies, and changeth it ſelf into the primigenial Water, and afterwards into Earth or Powder, which doth more forcibly burn the Gold than the natural Fire;

Aqua Mercurii eſt Ignis Philoſophorum.

Fire; and accordingly *Calid* ſaith, It is truly a Fire, which burneth and grindeth all things.

Aqua Mercurii quomodo præparanda.

But the manner of preparing this Philoſophick Water or Fire, that is, the *Aqua Mercurii*, the Philoſophers have concealed; however *Raymund Lullie* of all hath written beſt of it, though in dark expreſſions. Accordingly, firſt of all it will be requiſite, *to purge Mercury from its extraneous humidity and terrene terreſtriety, yet ſo, as not by means of corruptible things*; for by ſuch its noble, fruitful, virideſcent and generating Nature would be marred. *Avicen, Arnoldus, Geber, Raymundus, in Codicillo*, and other Philoſophers beſides, ſay, that *Mercury* is beſt cleanſed by ſubliming it from common Salt, which done, the ſublimate to be thrown into warm Water, which will diſſolve and ſever the Spirit of Salt from it; afterwards the ſublimate being dryed and mixed with Salt of *Tartar*,

tar, and forced through a Retort, it will revive again, and this to be done divers times, and by this proceeding *Mercury* will be freed ſomewhat from its extraneous moiſture and feculency; and *Bernhardus* towards the end of his Epiſtle ſaith, that this purgation doth not hurt *Mercury*, in regard that the hot Water and Salt do not penetrate into its ſubſtance. But it is to be noted here, my Son, that in regard that *Mercury* is of an uniform indiviſible ſubſtance, it cannot be truly and perfectly cleanſed by ſuch an extraneous means, eſpecially becauſe *its terreſtrial impurity lies hid in its inmoſt center*, which by no Sublimation is to be ſevered thence, as many ignorant men, though in vain, attempt. And therefore other means muſt be uſed *to free Mercury vive* from thoſe bonds, wherewith Nature hath tyed him uniformly in the bowels of the Earth, *and to reduce him*

Præparatio aquæ Mercurii difficilis.

him into its primum Ens, which is a Sulphureous ſpiritual Water, which *muſt be done without addition of any heterogeneous thing*, as *Rogerius Bacon* under the title of *Mercury* teſtifieth; and *Raymundus* in the *Theorica* of his Teſtament ſaith, that if it be not putrefied and opened after the foreſaid manner, the *Menſtruum* will not be worth a Fig. But *when the quick Mercury without any extraneous thing* is ſet free from its bonds, and *diſſolved into the primogeneal Water, then* and but then we are capable *to cleanſe his inſide*, and *by diſtillation* to ſever the Spirit from the Water, and terrene terreſtriety; concerning which Separation the Philoſophers have writ in an occult ſtile, ſuch as no conceited perſon will eaſily apprehend, but eſpecially they deſcribed it figuratively in the diſtillation of Wine.

Mercurius in aquam Sulphuream reducendus abſque heterogeneis.

Mercurius ſluxus poteſt purgari.

Exemplum de vini diſtillatione. Wine. For in the diſtillation of Wine appeareth evidently, that the Spirit of Wine is mixed with a great deal of Water, and terrene terreſtriety: but by means of an artificial diſtillation, the dry Spirit of Wine may be ſevered from all the phlegmatick humidity and terrene terreſtriety, in ſo much that all the Spirit is ſevered from the Water exiſtent in Wine, and the Water from the Earth, and then remain the Lees, out of which a white Salt is extracted, and joyned again with the Spirit, and then the Spirit is diſtilled and cohobated divers times, until all the Salt be gone over with it, whereby the Spirit is hugely fortified and acuated. And in truth, this is a notable typical deſcription repreſented unto us by the Philoſophers, which in the preparation of the Water of *Mercury* we ought to imitate; for *after its diſſolution* we ought in like manner (as hath been taught of the Wine) by Sublimation *ſever*

the

the Water or Phlegm from the Spirit, and the Spirit from the Earth, and to rectifie the Earth, and joyn and diſtill it together with the Spirit, untill all together come over the Helm. Of which preparation of this Water, none of all the Philoſophers hath written more clearly nor better than *Raymund Lullie*, *viz.* in *Teſtamento noviſſimo*, as alſo in the firſt Teſtament, *in libro Mercuriorum*, *libro* ☿. *Eſſentiæ*, *&c.* where he doth plainly enough declare, that after the Putrefaction, Separation, Diſtillation of the Philoſophical Spirit of Wine, the Spiritual Water is to be mixed again and diſtilled with its own Earth, that it come over with it; he declareth alſo, how this Philoſophical Wine or *Menſtruum* is fortified and acuated with its own Salt. And further it is to be noted, that *this Water*, *Menſtruum*, or Philoſophical Spirit of Wine,

Lullius peritiſſimus eſt in præparatione aquæ Mercurii.

Mercurius ſluxus ſolvit ſuum corpus.

being *thus prepared*, doth *diſſolve or open its own Body*, *or* Mercury vive, *into the* primum Ens, *or* primogenial Water, *whereby it is multiplied without end, by means of Putrefaction and Diſtillation.* But what is ſaid of the Extraction of this Water, is confirmed by *Arnoldus de Villâ novâ*, ſaying: It is a ſubſtance full of Vapours, which containeth in it ſelf a fat humidity, whereof the Artiſt ſevereth the Philoſophers humidity, ſuch as is fit for the Work, and is as clear as the tears of eyes; wherein dwelleth the Quinteſſence in a Metallick Nature, very proper for the Metals, and therein is the Tincture to bring forth an intire Metal: for it containeth the nature both of *Argent vive*, and alſo of *Sulphur*. *Roſarius Philoſopherum* ſaith concerning the diſtillation of this *Menſtruum* or Water, that great induſtry and care muſt be had, and that the Veſſels to be uſed for the cleanſing of

Vaſa bene claudenda in praparatione aquæ Mercurii.

of this Spirit, muſt be of Glaſs, and exactly cloſed, to the end that the Spirit may find no vent nor place to fly through, it being very forward to make its way through any hole it findeth: And if the red Spirit ſhould be gone, the Artiſt will loſe his labour: the Philoſophers call the red Spirit *Bloud*, and *Menſtruum*; therefore be very careful to have good Veſſels, and to have the *joynts well luted, that you may get the dry Spirit with its Bloud into the Receiver by it ſelf*, without evaporation of its Virtue, and keep it, until thou have occaſion to work with it. But concerning this diſtillation, the ocular inſpection goeth beyond writing, and none can be a Maſter, before he have been a Scholar or Apprentice. Be provident therefore and diſcreet in thy Work, lay on a Receiver, and firſt diſtill by a gentle Fire the Element of Water, which being over, put it aſide, and lay on another Receiver, and cloſe

Proceſſus in diſtillatione aquæ.

the joynts exactly, that the Spirit may not vapour away, increaſe the Fire a little, and there will riſe in the Helm a dry yellow Spirit: Continue the ſame degree of Fire, ſo long as the Spirit cometh yellow. But when the Alembick beginneth to be red, then increaſe the Fire very gently, and keep it going on thus, until the red Spirit and Bloud be quite come over, which in its aſcending and going through the Helm will appear in the form of Clouds in the Air: And ſo ſoon as the red Spirit is diſtilled over, the Helm will be white, and then ceaſe quickly; and thus you have in the Receiver the two Elements of Air and Fire, having extracted the true dry Spirit, and ſevered the pure from the impure. Loe now you have the *prima materia Metallorum*, wherein the Bodies are reduced. For all the Metals have their riſe from Water, whi h is a foot of all Metals. And therefore they are reduced

Omnia metalla ex aquâ.

duced into Water, like as the frozen Ice by heat is reduced into Water, becauſe it hath been Water before. Do not marvel at it, for all things upon Earth have their root and riſe from Water. O how many there are that work and never think upon the root, which is the Key to the whole Work: it diſſolveth the Bodies readily; it is Father and Mother; it openeth and ſhutteth, and reduceth Metals into what they have been in the beginning. It diſſolveth the Bodies, and coagulateth it ſelf together with them; the Spirit is carried upon the Water, that is, the Power of the Spirit is ſeen there operating, which is done when the Body is put into the Water. Whereupon the Philoſopher ſaith: Look upon *that deſpicable thing*, whereby our Secret is opened. For it is a thing which all know well, and he that knoweth it not, will hardly or never find it: *the wiſe man keepeth it, and the*

Effectus aqua.

fool throws it away, and the reduction is eaſie to him that knows it. But, my Son, it is the greateſt ſecret to free this Stone, or *Mercury vive*, from its natural bonds, wherewith he is tyed by Nature, that is, to diſſolve and reduce it into its primigenial Water; for without this be done, all will prove but labour loſt: for elſe we ſhould not be able to ſever and extract the true Spirit or Watry ſubſtance, which diſſolveth the Bodies. And this Solution hath been concealed by all the Philoſophers, who left it unto God Almighty's diſpoſing, anathematizing that man that ſhould openly reveal it. And therefore they ſpake very ſubtilly and conciſely concerning the ſolution of this crude Body, to the end that it may remain occult unto the unwiſe. But, my Son, thou art to take notice, *that the ſolution of*

Reſolutio Mercurii maximum ſecretum.

Omnes Philoſophi occultarunt confectionem aquæ.

Reſolutio Mercurii non fit abſque medio.

of Mercury vive *will hardly be performed without a means,* but none ſuch are to be uſed as are Sophiſtical, as many rude, unwiſe and ignorant fools uſe to do, who by ſtrange extravagant ways reduce *Mercury* into Water, ſuppoſing that to be the right Water. They ſublime *Mercury* with Corroſives, with all ſorts of Salts and Vitriols, from which the ſublimed *Mercury* attracteth the Salty Spirits, and then afterwards they diſſolve the ſublimate into Water *in Balneo,* or in the Cellar, or divers other ways. *Item,* they reduce it into Water by Salt-Armoniack, by Herbs, Sope, Aquafort, by means of ſtrange kinds of Veſſels, and many the like Sophiſtical proceedings, all which are but groſs fancies, fooliſh and fruſtraneous labours: Some alſo conceive to ſever thoſe things afterwards from the Water of *Mercury,* and that then it ſhall be the true Water, which the Philoſophers do deſire.

Modi falſi reſolutionis Mercurii.

Cauſa errorum in confectione aquæ.

The reaſon of their Errors is, that they conſider not the words of the Philoſophers, who plainly do ſay, that it ought not to be mixed with any hererogeneous thing in the whole World. And *Bernhardus* ſaith in his Epiſtle, that ſo ſoon as *Mercury* is dryed up by the Salts, Aquafort, and other things, that thenceforward it is unfit for the Philoſophick work; for being dryed up by the Salts, Allums, Aquaforts, it is not able to diſſolve. But, my dear Son, obſerve what now I tell thee, and what information concerning this point the Philoſophers left behind them in their Books; *viz. that this Water is not to be prepared by any heterogeneous means whatever in the whole World, but only by Nature, with Nature, and out of Nature.* Theſe words are all plain to the underſtanding, which I will not now openly unfold, but reſerve the ſame for a peculiar Treatiſe; how-

Hæc optimè notanda.

however for a *Memorandum*, I will ſet down theſe following Rhimes.

Take freſh, pure, quick, white and clear,
Tye him hands and heels ſo near,
With a moſt puiſſant cord and yoke,
That he may be mortified and choakt.
Reduce him by his like homogeneous Nature,
To his firſt Being, or primigeneous feature,
Within the cloſe Chamber or Houſe of Putrefaction,
According to Dame Nature's indication:
Then you will have a living ſpiritual Fountain,
Flowing bright and clear from Heaven's Mountain,
Feeding on its proper fleſh and bloud,
Therewithall increaſing to an endleſs Floud.

Let him, that by Divine aſſiſtance obtaineth his bleſſed Water, render thanks unto God, for he

Aqua clavis artis. hath the Key in his hands, wherewith he may open the faſt Locks of all Metallick Cheſts, out of which Gold, Silver, Gems, Honour, Power, and Health are to be had. This bleſſed Water is by the Philoſophers called, *the Daughter of Pluto*, having all the Treaſures in her Power. It is alſo termed the white, pure, delicate, undefiled Virgin *Beja*, without which no generation nor increaſe can be effected. And therefore the Philoſophers eſpouſed this delicious pure Virgin unto *Gabricius*, to the end they may raiſe up Fruit: and when *Gabricius* lay with her, he dyed, and *Beja* out of exceſſive love ſwallowed and conſumed him, as *Ariſteus* in *Turbâ Philoſophorum* ſpeaketh of it. And *Bernhard* in his *Practicâ* ſaith: the Fountain is as a Mother unto the King, for ſhe doth attract him, and cauſeth him to dye, but the King by her means riſeth again, and uniteth himſelf ſo firmly unto her, that no man

can

can hurt him. And therefore the Philoſophers ſay, although *Gabricius* be coſtlier, dearer, and more eſteemed by the World than *Beja*, yet he alone can bring no Fruit. This Virgin and bleſſed Water the Philoſophers named in their Books with many thouſand names; they call it Heaven, Celeſtial Water, Celeſtial Rain, the dew of Heaven, *May*-dew, Water of Paradice, parting Water, *Aqua Regis*, a corroſive Aquafort, ſharp Vinegar, Brandy, Quinteſſence of Wine, growthful green Juice, a growing *Mercury*, a virideſcent Water, and *Leo Viridis*, Quick-Silver, *Menſtruum*, Bloud, Urine, Horſe-piſs, Milk, and Virgins Milk, white Arſnick, Silver, *Lune*, and juice of *Lune*, a Women, Feminine Seed, a ſulphureous vapouring Water and Smoak, a fiery burning Spirit, a deadly piercing poyſon, and Baſilisk that killeth all, a venomous Worm, a venomous Serpent, a Dragon, a Scorpion devouring

Varia appellationes aquæ Mercurii.

vouring his Children, a helliſh Fire of Horſe-dung, a ſharp Salt, and Salt-Armoniack, a common Salt, ſharp Soap, Lye, a viſcous Oyl, Eſtrich's Stomach which doth devour and concoct all, an Eagle, Vulture, Bird of *Hermes*, a Veſſel and Seal of *Hermes*, a melting and calcining Furnace, and innumerable other names of Beaſts, Birds, Herbs, Waters, Juices, Milk, Blouds, *&c.* And they writ figuratively in their Books of this Water, to be made of ſuch things, whereas all the unwiſe, which ſought it in ſuch like things, have not found the true deſired Water. Know therefore, my dear Son, *that it is only made of* Mercury vive, *and of no other heterogeneous thing in the World*; and that the Philoſophers therefore gave it ſo many Names, that it might not be known to the unwiſe. And with this *Item* I will conclude this Treatiſe, whereby thou mayſt underſtand and learn, that without this

Aqua Mercurii unde fiat,

this Fire all the labour of the whole World is meerly loſt, all Chymical proceſſes falſe, lying and uſeleſs. The great *Roſary* ſaith, there is no more but one Receipt; and with this one Lock all the Philoſophers Books both particularly and univerſally are lock'd up, and walled about, and fenced as it were with a ſtrong Wall; and he that knows not the Key, nor hath it in poſſeſſion, is not able to open the Lock, nor to obtain Fruit. For this Water is the only Key for to open the Metallick Walls and Gardens. And this Water is the ſtrong Aqua fort, of which *Iſaacus* in his particular Work is to be underſtood, wherewithall he diſſolveth and ſpiritualizeth the Bodies. And therefore it is very diligently to be noted, that without this Water nothing can be effected *in Chemiâ*, and without it all are but falſities and lyes, both in Metals and Minerals, as alſo in Vegetables and Animals. Whether they diſſolve,

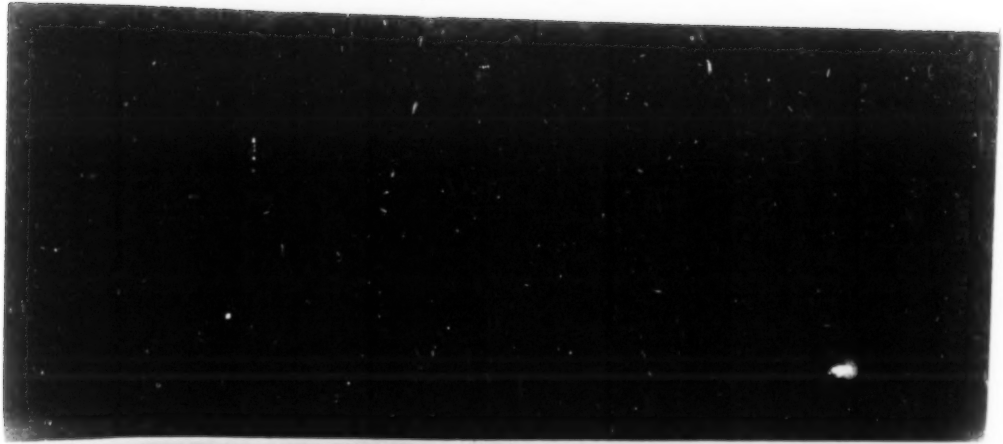
Abſque aquâ nihil fit in Chemiâ.

diſſolve, ſublime, diſtill, calcine, extract, mix or compound with any other thing whatſoever; whether they diſſolve *per deliquium, in Balneo*, in Horſe-dung, in Aquafort, and all ſorts of ſtrong Liquors, which ſeem to promiſe ſome probability, and according as the pretended proceſſes of Alchymiſts do teach or may be invented: whether there be made Oyl, Water, Calx, Powder, black, white, yellow and red; whether it be burnt, melted, or done any thing about it, which the Alchymiſts Receipts do teach and vent for true, whereby to make Gold and Silver, all proveth but falſe and a cheat in the event. For my ſelf with my own hand have experimented all ſuch things to my damage and loſs, not believing them to be falſe before I tryed them. Therefore be exhorted, my Son, to ſhun ſuch Sophiſters, Cheats and Impoſtors, as much as the grand Impoſtor the Devil, and avoid them

Sophiſta in Chemiâ vitandi.

them as carefully as a terrible burning Fire, and Poyſon; for by ſuch Sophiſtry, and ſweetly inſinuating falſe Alchymy, a man runs the hazard of Body and Soul, Reputation and Wealth, yea this Impoſture is worſe than the Devil himſelf. For though a man ſhould ſpend a whole Province or Kingdom upon ſuch deceitful proceſſes, yet all would be conſumed in vain, and no firm truth thereby be obtained. Wherefore open thy eyes, own and acknowledge the only Key, and flee from all falſity; for it is impoſſible elſe to ſpeed, or do any good.

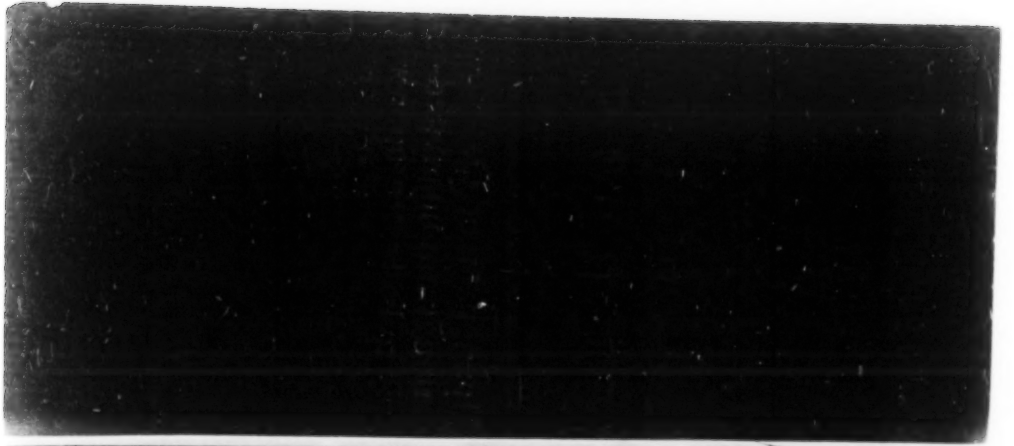
FINIS.



THE PRIVY SEAL OF SECRETS,

WHICH

Upon pain of Damnation is not unadviſedly to be broken up, nor Revealed to any but with great Care, and many Cautions.



THE PRIVY SEAL OF SECRETS.

TO omit circumſtances, the firſt Matter out of which the Philoſophers Stone is to be had and taken, is a ſubject common and poor in outward appearance, and therefore it is called a little thing, and it is in every Mine, yet is nearer in ſome things than in others, and in a word in the Mineral Kingdom you muſt have it, in the moſt excellent work of the Mineral Hierarchy; therefore not Animals or Vegetals. Know ye then, (although I deny not *Raymonds* Canons to be true) that the lively Nature being conſtrained with

with the ſtrength of Gold, in the moſt ſubtle heat, the Tincture may be made well eaſily, and in a ſhort time, which will convert all Metals into perfect Gold; but the way of the Philoſophers in the Univerſal Work, was out of the Mineral Kingdom: leaving therefore Animals and Vegetals, I will acquaint you with the Univerſal Subject. Know that all Philoſophers affirm, that the Matter is but one thing, and a vile thing which coſteth nothing, caſt in High-ways and trodden upon, which is the hope of Metals, or a thing containing all things needful for the Work within it ſelf; and albeit curious Wits hold all theſe to be *Ænigma*'s, yet are they true according to the letter. Briefly, to manifeſt the truth, you ſhall know that in all Mines whatſoever there doth lye certain Beds, of a lutinous or clayiſh ſubſtance, under the Earth, which in ſome places is harder than in others, the deeper the Mine is, the more unctuous is the Clay; and this

this Clay is the Mother of the Metals, the feeder of the Mines, for in it lies hid the Spirits, or the three Principles of Metals, (*viz*) *Salt* the Body, *Sulphur* the Soul, and *Mercury* the Spirit, not common nor running, but a white Vapour which reſolves it ſelf into a white Water; I ſay, inviſibly in this confuſed lump of Clay, lies hid the aforeſaid Principles.

And this is the true Matter or Subject of the Philoſophers, and mark how that it agreeth with that I ſaid before: Firſt, that it is one thing, which yet containeth three; Secondly, that it is a vile thing, and yet is not ſo, for it is a lump of Clay; Thirdly, that it is ſo vile and common, that Workmen throw it out of their Mines, and tread on it, as a thing of no value: I have ſeen High-ways paved with it in *Hungary*, and it is no other in other Countries. And is not this a Chaos or confuſed Matter? is not this the hope of Metals? be you judge. I took my Matter in *Hungary*

gary out of the Mines of *Sol*, and ſo I was taught, becauſe more decocted, and riper or hotter Spirits are there, than in any other Mines. *Paracelſus* out of it wrought his *Elixir*, but the Philoſophers generally took their Matter (which is the ſame in ſhew and ſubſtance, but not ſo ripe) out of the Mines of *Saturn*, and that is their *Saturn* ſo often mentioned in their Books; not Ore of *Saturn*, nor *Mercury* of *Saturn* but the Sperm, where the Vegetable Spirits are not ſpecificated to Lead, but lye hid in the lutinous lump of Clay.

Now the difference between that which is taken out of the Mine of *Sol*, and that which is had out of the Mine of *Saturn*, is this; in *Sol* the Matter is ſo prepared, you ſhall have need but of one Putrefaction, but in that taken out of the Mine of *Saturn*, you muſt have three Putrefactions, which indeed is the great and univerſal Work. And thus I have fully and plainly revealed the Matter, the Work is eaſie, *viz.* *The*

The Practice.

TAke this lutinous Clay out of *Sol* or *Saturn*, (for the working in either the Preparation is alike) I ſay, take that which is moſt clammy or unctuous, and when you gather it, keep it from the Air, as cloſe as you can in a Glaſs or Earthen Veſſel, for it will (which I have admired) in an inſtant indurate and harden: But put it in a Glaſs Veſſel, and in that digeſt it, being well ſtopped in *B. M.* or in a Blind Head which is better; but let three parts of the Veſſel be empty, and let the heat of your *Balneum* be ſuch, as you may eaſily hold your hand in it. Some Philoſophers digeſted this a Philoſophical month, which is ſix weeks, but then their Matter was not freſh; for if it be freſh, then ſixteen or twenty days is ſufficient. After Digeſtion alter the head, and diſtill, and you ſhall have the Philoſophers Oyl; which being come, pour it on the Matter again, and this

this till you have ſo much Vinegar as will ſwim four fingers over the Matter; then let it ſtand twenty four hours, and it will be tinged yellow; pour that gently off, and diſtill away your Vinegar till it come to a gummy ſubſtance; then pour this Vinegar on the Matter again, and it will be tinged yellow: diſtill and reiterate this until your Vinegar be no more tinged yellow, then hath it ſucked out all the Spirits out of the Clay: then from the yellow Liquor diſtill away all the Vinegar, and you ſhall have a gummy ſubſtance like *Saccarum Saturni*: digeſt this two days, then diſtill away all the Flegm *in Balneo*, then let it cool, and put it in a Retort, with a great Receiver well luted to it as can be; put it into an Aſh Furnace, and diſtill it again, and by degrees you ſhall have all your Receiver become as white as Milk, which is crude *Mercury* of Philoſophers, or the Virgin Milk: continue Diſtillation, and a bloud red

Oyl

Oyl ſhall aſcend, which is *Sulphur* of Philoſophers incombuſtible and unctuous: continue till no more will come over, with ſo violent a heat for twelve hours, that you do almoſt melt the Glaſs; then let it cool, and take off that Receiver, and ſtop it up very cloſe: break the Retort, and the Feces will be as black as Pitch, and hard, which grind ſmall on a Marble, then Reverberate it in an Earthen Calcining-pan, cloſe covered for three days, (but make not the Matter red-hot) and lay it two fingers thick in the Pan: then take it out, and either with your Vinegar rectified from its Feces, or with Rain-water diſtilled, I have tried and found it being well Reverberated, that it will take up the Salt, but I held the Vinegar the beſt and moſt proper; digeſt it therefore with Vinegar twenty hours, then philter and diſtill it in *B. M.* till it be dry; diſſolve it again in that Vinegar, but firſt rectifie it: let it ſettle, philter and diſtill, and re-

iterate until the Salt be Cryſtalline and white, then put it in a white glaſs Body, pour thereon this red Oyl which is the *Sulphur*, and alſo the white Water which is incorporated therewith: lute on cloſe and well a Blind Head, and digeſt *in Balneo* three days, and it will be all one thing or pap: but then diſtill away all the humidity that will ariſe, and then put it in an Egg-glaſs with a ſhort neck, nip it up without heating the Matter, let the Egg be but a fourth part full.

This is the groſs Conjunction and Preparation, without adding any more than Natures proportion: put the Glaſs in an *Athanor*, in a gentle heat, and the Matter ſhall diſſolve, putrifie, and perform all the Work by vertue of Count *Treviſan*'s Fire, which is the Spirit ever working within the Glaſs, beginning viſibly before the Matter begins to putrifie, for then it continually aſcends and deſcends until Congelation. Be not

too

too curious, only pray to God, and he will direct your Work, and bring it to a period, which I judge to be ſixteen months, a bloud-red Powder impalpable in the concluſion of the Work, be patient and you cannot erre. *Note*, I was never taught to multiply, but by increaſing with his own Oyl and Salt, that is, with ten parts of Oyl and one of Salt depurated, and ſo increaſing the Medicine you ſhall bring it as high as you will. I know not any more than this, neither can any more large or more plainly. Serve God, and you cannot erre.

Know alſo, that you may with this Fire-Stone, which is the red Oyl, and this Salt prepared from the white Water, increaſe *Precipitate of Sol and Mercury*, elevated together and then mixed, or upon a ſubtle Calx of *Sol* alone, but not ſo ſuddenly. The manner is, to pour on the Calx the red Oyl, till it be like pap; then lute it, and ſet it in Aſhes to circulate in a

Circulatory, that if any Mercurial Spirit ſhould remain, it may ſtill ariſe and not hinder the fixation of the Matter: continue the Fire till it be a dry Powder, then increaſe more and more, till it be in an Oylie ſubſtance fixt, which turns *Luna* into perfect *Sol* with great profit. And thus you may increaſe with the Oyl of *Antimony*, as I have ſhewed you.

FINIS

A

LETTER

Communicated by the most Serene Prince

FREDERICK

Duke of

Holſatia and *Sleſwick*,

Concerning an *Adept*,

AND

Relates things ſtrange and unheard-of.

The following Letter was communicated by the moſt Serene Prince Frederick *Duke of* Holſatia *and* Sleſwick, *and relates things ſtrange and unheard-of.*

My Friend,

YOU have deſired of me an account of the Life and Death, Inheritance and Heirs of my Maſter *B. J.* of happy memory: I return you this Anſwer in *Latine*, as yours to me was, though I be not exactly skill'd in it.

He was by Nation a *Jew*, by Religion a *Chriſtian*, for he believed in *Chriſt* the Saviour, and openly made profeſſion of the ſame: He was a man of great Honeſty, and gave great Alms in ſecret: He lived chaſtly a Batchelor, and took me when I was about twenty years

of Age, out of the Houſe where Orphans are maintained by the Publick, and cauſed me to be inſtructed in the *Latine*, *French*, and *Italian* Tongues; to which I afterwards by uſe added the *Jewiſh* or *Hebrew*. He made uſe of me, ſo far as I was capable, in his Laboratory, for he had great skill in Phyſick, and cured moſt deſperate Diſeaſes. When I was twenty five years of Age, he called me into his Parlour, and made me ſwear to him, that I would never marry without his conſent and knowledge; which I promiſed, and have religiouſly kept.

When I was thirty years of Age, on a morning he ſends for me into his Parlour, and ſaid very lovingly to me, My Son, I perceive that the Balſom of my Life, by reaſon of extreme old Age coming on, (for he was eighty eight years of Age) is well-nigh waſted, and that conſequently my Death is at the door: wherefore I have writ my laſt Will and Teſtament, for the uſe and

benefit

benefit of my Brothers Sons, and of you, and have laid it upon the Table of my Cloſet, whither neither you nor any mortal ever entred; for you durſt not ſo much as knock at the door, during the hours ſet apart for my Devotion. Having ſaid this, he went to the double door of his Cloſet, and daubed over the joynings thereof with a certain tranſparent and Cryſtalline Matter, which he wrought with his fingers till it became ſoft and yielding like Wax, and imprinted his Golden Seal upon it; the ſaid Matter was immediately hardned by the cold Air, ſo that without defacing the Seal, the door could no way be opened.

Then he took the Keys of the Cloſet, and ſhut them up in a ſmall Cabinet, and ſealed the ſame as before with the ſaid Cryſtalline Matter, and delivered the ſaid Cabinet, after he had ſealed it, into my hands, and charged me to deliver the ſame to none but his

Brothers Sons, Mr. *Jeſſe*, *Abrah*, and *Solomon Joelha*, who at that time lived in *Switzerland*, the eldeſt of them being a Batchelor.

After this he returned with me into the Parlour, and in my preſence dropped the Golden Seal he had made uſe of, into a Glaſs of clear Water, in which the ſaid Seal was immediately diſſolved, like Ice in hot Water, a white Powder ſettling to the bottom, and the Liquor was ting'd with the pale red of a Provence Roſe. Then he cloſed the ſaid Glaſs Vial, with the above-mentioned tranſparent Matter, and charged me to deliver the ſaid Vial, together with the Keys, to Mr. *Jeſſe*.

This being done, he repeated upon his bended knees ſome of *Davids* Pſalms in *Hebrew*, and betook himſelf to his Couch, where he was uſed to ſleep after Dinner, and commanded me to bring him a Glaſs of Malaga, which now and then he ſparingly made uſe of: As ſoon as he had drank off his

Wine,

Wine, he bid me come to him, and leaning his head upon my ſhoulders, he fell into a quiet ſleep, and after half an hours time fetched a very deep ſigh, and ſo yielded his Soul to God, to my great aſtoniſhment.

Upon this I according to my promiſe writ into *Switzerland*, to give notice of his death to his Nephews; and to my great wonder, the very day after my bleſſed Maſter died, I received a Letter from Mr. *Jeſſe*, wherein he enquired whether my Maſter were dead or alive, as if he had known every thing that had paſſed; as indeed he did, by means of a certain Inſtrument, of which hereafter I ſhall make mention.

A little after his Nephews came, to whom I gave an account of what had paſſed: all which Mr. *Jeſſe* heard with a ſmile, but the other Brother not without aſtoniſhment and wonder. I gave him the Keys, together with the Glaſs in which was the aforeſaid Golden Solu-

Solution; but they refuſed then to meddle with any thing that day, being tired with their Journey, but on the morrow, after I had carefully ſhut all the doors of the houſe, and none but they and I being preſent, Mr. *Jeſſe* took the Glaſs Vial, and broke it over a China-diſh, which might receive the incloſed Liquor, and took ſome of the ſaid Liquor and put it upon the tranſparent Matter, with which the Cabinet was ſealed, and immediately the Matter which before was hard as Chryſtal, was reſolved into a thickiſh Water; ſo he opened the Cabinet, and took thence the Keys of the Cloſet.

Then we came to the door of the Cloſet, where Mr. *Jeſſe* having ſeen the Seal, he wetted it as formerly with the forementioned Liquor, which immediately gave way; and ſo he opened the ſaid double door, but ſhut it again, and falling down upon his knees, prayed; as we alſo did; then we entred, and ſhut the

doors

doors upon us. Here I ſaw great Miracles.

In the midſt of the Cloſet ſtood a Table, whoſe Frame was of Ebony; the Table it ſelf was round, and of the ſame Wood, but covered with Plates of beaten Gold: before the Table was placed a low Footſtool, for to kneel upon; in the midſt of the Table ſtood an Inſtrument of a ſtrange and wonderful contrivance, the lower part of it or Pedeſtal was of pure Gold, the middle part was of moſt tranſparent Cryſtal, in which was incloſed an incombuſtible and perpetually-ſhining Fire; the upper part of it was likewiſe of pure Gold, made in the form of a ſmall Cup, or Vial.

Juſt above this Inſtrument hung down a Chain of Gold, to which was faſtned an artificial Cryſtal, of an Oval form, filled with the aforeſaid perpetual Fire.

On the right ſide of the Table we took notice of a Golden Box, and upon the ſame a little Spoon;

this Box contained a Balſom of a Scarlet colour.

On the left ſide we ſaw a little Desk of maſſie Gold, upon which was laid a Book containing twelve leaves of pure beaten Gold, being tractable and flexible as Paper; in the midſt of the leaves were ſeveral Characters engraved, as likewiſe in the Corners of the ſaid leaves, but in the ſpace between the Center and Corners of the leaves, were filled with Holy Prayers.

Under the Desk we found the laſt Will of my deceaſed Maſter; whilſt we were in the Cloſet, Mr. *Jeſſe* kneeled down, leaning upon the Desk, and with moſt humble devotion repeated ſome of the forementioned Prayers, and then with the little Spoon took up a ſmall quantity of the aforeſaid Balſom, and put it into the top of the Inſtrument which was in the midſt of the Table, and inſtantly a moſt grateful Fume aſcending, which with its moſt pleaſing odour

did

did moſt ſenſibly refreſh us: but that which to me ſeem'd miraculous was, that the ſaid Fume aſcerding, cauſed the perpetual Fire encloſed in the hanging Chryſtal, to flaſh and blaze terribly, like ſome great Star or Lightning.

After this, Mr. *Jeſſe* read the Will, wherein he bequeathed to Mr. *Jeſſe* all his Inſtruments and Books of Wiſdom, and the reſt of his Goods to be equally divided between him and his Brother; beſides he left me a Legacy of 6000 Golden Ducatoons, as an acknowledgment of my fidelity.

And accordingly firſt enquiry was made for the Inſtruments and Books of Wiſdom; of thoſe that were on and about the Table, I have ſpoke already: in the right ſide of the Cloſet ſtood a Cheſt of Ebony, whoſe inſide was all covered with Plates of beaten Gold, and contained twelve Characters engraven upon them.

From thence we went to view a large Cheſt, containing twelve Lookings

Looking-glaſſes not made of Glaſs, but of a certain wonderful unknown Matter; the Center of the ſaid Looking-glaſſes were filled with wonderful Characters, the Brims of them were incloſed in pure Gold, and between the ſaid Brims and Center they were poliſhed, Looking-glaſſes receiving all oppoſite Images.

After this we opened a very large Cheſt, or Caſe, in which we found a moſt capacious Looking-glaſs, which Mr. *Jeſſe* told us was *Solomons* Looking-glaſs, and the Miracle of the whole World; in which the Characteriſms of the whole Univerſe were united.

We ſaw alſo in a Box of Ebony, a Globe made of a wonderful Matter; Mr. *Jeſſe* told us, that in the ſaid Globe was ſhut up the Fire and Soul of the World, and that therefore the ſaid Globe of it ſelf performed all its motions, in an exact Harmony and Agreement with thoſe of the Univerſe.

Upon this Box forementioned ſtood

ſtood another, which contained an Inſtrument * reſembling a Clock-Dial, but inſtead of the Figures of the 12 hours, the Letters of the Alphabet were placed around this, with a Hand or Index turning and pointing at them. Mr. *Jeſſe* told us, that this Inſtrument would move of it ſelf, upon the motion of a Correſponding and Sympathetick Inſtrument which he had at home, and that by means of this Inſtrument, my happy Maſter had ſignified to him his approaching death; and that after this ſignification, finding that his Inſtrument remained without motion, he concluded my Maſter was dead.

* See this Inſtrument deſcribed in a Book called *Ars Notoria*, Printed in Latine or Engliſh, pag. 136.

Laſt of all we came to the Books of Wiſdom, which he opened not: near the ſaid Books was placed a Box of Gold, full of a moſt ponderous Powder of a deep Scarlet colour, which Mr. *Jeſſe* ſmiling took and put up.

Near

Near to the Closet where we were, was another Closet adjoyning, which we entred into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6000 Golden Ducatoons in a double proportion. But Mr. *Jesse* refused to take for himself any of the said Gold; for he said, that those things which were afore bequeathed to him, did fully content him, for he was skill'd in my Masters Art, and therefore ordered his part of the Gold to be bestowed upon several poor Virgins, of kin to them, to make up their Portions. I my self married one of these, and had with her a good Portion out of the said Gold; she embraced the Christian Religion, and is yet alive.

Mr. *Jesse* packed up all his things, and carried them home with him into *Switzerland*, though since that he hath chose himself a quiet and well-tempered place in the *East-Indies*, from whence he writ

writ to me laſt year, offering me to adopt my eldeſt Son, whom I have accordingly ſent to him.

During the time we were in the Cloſet, I ſaw ſtrange Miracles effected by the motions of the ſaid Inſtruments of Wiſdom, which I neither can nor dare ſet down in writing. Thus much, my intimate Friend, I was willing you ſhould know, more I cannot add.

Farewell.

FINIS.

A

TREATISE

OF

MERCURY

And the

Philosophers Stone.

BY

Sir GEORGE RIPLEY.

A TREATISE OF MERCURY And the Philoſophers Stone.

I Will, my deareſt Son, inſtruct thee in this Bleſſed Science, which was hid from the Wiſe of old, to whom God was pleaſed to ſhew ſo much favour. Know therefore, that our Matter is the chiefeſt of all things in the Earth, and of leaſt eſtimation and account, as will hereafter more plainly appear. For if Water incorporate it ſelf with Earth, the Water will be loweſt of all, and will (if it be not kept down) with Fire, aſcend

aſcend higher; and thus it may be ſeen, how Water will be higheſt and loweſt. Yet true it is, that it is of leaſt eſtimation, for in our Earth and Water, and in that droſſie Earth, you may find ſome very pure and clear, which is our Seed and fifth Eſſence, and then that foul and droſſie Earth is good for nothing elſe, and of no eſtimation. But that Water, as I ſaid, is the chiefeſt, will appear many ways: Know, Son, that without Water we cannot make Bread, nor any thing elſe, which God hath created in Nature; and hence you may eaſily perceive, that Water is the firſt Matter of all things which are born or generated in the World: for certainly 'tis manifeſt unto thee, that nothing grows or receiveth increaſe without the four Elements; therefore whatſoever is Elementated by the virtue of the four Elements, it muſt of neceſſity be, that the original of all things that are born or grow, ſhould be of Water: Yet ought you not to

underſtand, this before ſpoken of Water, but of that Water which is the Matter of all things, out of which all Natural things are produced in their kind. Know therefore, that firſt of all Air is engendred of Water; of Air, Fire; of Fire, Earth. Now will I more familiarly and friendly diſcourſe with thee; I'le further manifeſt this Myſtery unto thee by degrees, leſt by too much haſt it happen to us according to the Proverb, That he that makes too much haſt, oftentimes comes home too late. Now therefore that I may ſatisfie thy deſire, I will diſcourſe of the firſt Matter, which Philoſophers call, *the fifth Eſſence*, and many other Names they have for it, by which they may the more obſcure it. In it for certain are four Elements, pure in their Exaltation: Know therefore, that if you would have the fifth Eſſence, Man, you muſt firſt have Man, and you muſt have nothing elſe of that Matter; and ſee that you obſerve this well.

This I ſay, that if you deſire to have the Philoſophers Stone, you muſt of neceſſity firſt have the fifth Eſſence of that ſame Stone, whether it be Mineral or Vegetative; joyn therefore *ſpecies* with *ſpecies*, and Gems with Gems, and not the one without the other, nor any thing contrary, which may be other than the *ſpecies* or proper Gems; beware therefore of all that is not Eſſential: For of Bones, Stones cannot be made, neither do Cranes beget Geeſe; which if you will conſider, you'l find the profit of it, by the help of Divine Grace; by the aſſiſtance whereof let us farther proceed to ſpeak of this bleſſed Water, which is called the Water of the Sun and Moon, hidden in the concavity of our Earth. Concerning which Earth know, that all that is generated muſt of neceſſity have Male and Female, from which action and paſſion ariſe, without which Generation never is. But you will certainly never receive profit from things

differing in kinds. Notwithſtanding, if you have this Water of the Sun and Moon, it will draw other Bodies and Humours to its own kind, by the help of the virtue and heat of the Sun and Moon, and will make them perfect. As an Infant in the womb of its Mother, decoction of temperate heat helping it, turneth the Flowers into its nature and kind, that is, into Fleſh, Bloud, Bones, and Life, with the other properties of a living Body, of which 'tis needleſs to ſay any more. And hence you may underſtand, that our Water changeth it ſelf into a perfect kind, with things of its own kind: For firſt it will congeal it ſelf into a ſubſtance like Oyl; then it will change that Oyl, by the means of temperate heat, into Gum; and laſtly, by the help of the perfect heat of the Sun, into a Stone. Now therefore know, that out of one thing you have three, that is, Oyl, Gum, and a Stone. Know alſo, that when the Water is turned into Oyl, then you have a

perfect Spirit; when the Oyl is turned into hard Gum, then you have a perfect Spirit and Soul; and when the Spirit and Soul are turned into a Stone, then you have a perfect Body, Soul and Spirit together: which as it is called the *Philosophers Stone* and *Elixir*, and a perfect Medicine of mans Body; so also that which is leavened with its *genus*, and the *fifth Essence*. Know, Son, that *fifth Essences* are divers, one whereof is to Humane Bodies, another to *Elixir*, and to the imperfect Bodies of Metals: For you must consider, that the generation and growth of Metals, is not as the growth of mans Body; for a *genus* agrees with its *genus*, and a *species* with its *species*. Moreover, know that the first Matter of man, which begetteth the Flesh, Bloud, Bones and Life, is a Spermatick Humour, which causeth generation, through a vital Spirit included therein: And when the Matter is generated and congealed into a Body, extract thence the

fifth

fifth Eſſence of that Body, where-with you may nouriſh the Body. Yet Son, will I tell thee moreover, that Water, or Matter, or Seed whereof Man is begot, is not the augmenter of the Body. Know, Son, that if the Body be fed with its natural food, then its firſt Matter will be increaſed, and alſo the Body, (*viz.*) the firſt Matter in quality, and the Body in quantity; the firſt Matter is that which is called the *fifth Eſſence*. Yet know, Son, that the *fifth Eſſence* is one thing, and the Matter of augmentation is another: and, as I ſaid before, the increaſe of Metals, is not like the increaſe of mans Body. Although the *fifth Eſſence*, which cauſeth the augmentation of Metals, may be a fit Medicine for Humane Bodies; as alſo the *fifth Eſſence*, which cauſeth the augmentation of mans Body, may be a fit Medicine for the Bodies of Metals: and therefore, as before is ſaid, the *fifth Eſſence* is one thing, and augmentation another. You ſee

therefore for what reaſon our Water is called, *the firſt Matter and Seed of Metals, viz.* becauſe of it all Metals are generated. Therefore you will have need of it in the beginning, middle, and end, for as much as it is the cauſe of all generation, becauſe by its Congelation it is turned into all ſorts of Metals, to wit, into the firſt Matter of the ſorts. Thence it is called, *the Seed of Metals*, and *the* * *Metallick Water of Life*: becauſe it affords Life and Bloud to ſick and dead Metals, & joyneth in Matrimony the Red man with the White woman, that is, the Sun and the Moon. It is called alſo *Virgins Milk*; for as long as it is not joyned with the Sun and the Moon, nor with any thing elſe, except only thoſe which are of its own kind, ſo long it may be called a Virgin. But when it is joyned with

* So it is in the Latine, though perhaps the words ſhould be *Vita Metallica*, that is, the Water of Metallick Life, that is, of the Life of Metals.

a Male and Female, and marrieth with them, then is it no longer a Virgin, becauſe it adhereth to them, and becomes one with them to whom it is joyned, that is, with the Sun and Moon, whom it joyns and is joyned with to generation. But as long as it remains a Virgin, it is called *Virgins Milk*, the *Bleſſed Water*, and the *Water of Life*, and by many other Names.

And now, my Son, that I may ſay ſomething of the Philoſophers *Mercury*, know that when thou haſt put thy *Water of Life* to the Red man, who is our *Magneſia*, and to the White woman, whoſe name is *Albifica*, and they ſhall all have been gathered together into one, then you have the true Philoſophers *Mercury*. For after that in this manner all is joyned with a Male and Female, then it is called the *Philoſophers Mercury*, the *Philoſophers Water of Life*, the *Bloud of Man, his red Fleſh, his Body and Bones*. Know therefore, that there are many ſorts of Milk, (*viz.*)

Virgins Milk, Womans Milk, and alſo Mans Milk: For when firſt they are joyned in one, and ſhe is big, having conceived, then the Infant muſt be nouriſhed with Milk: But then you may know, that this Milk is not Virgins Milk, but rather the man and the womans Milk, wherewith it is always to be nouriſhed, till it is grown to that ſtrength, that it may be brought up with ſtronger and fuller food. That food which I mean is the leavening of it, which gives it form, that it may perform Virile work: For until the Infant, that is, this our Stone, be formed and leavened with its like, the Bloud of the green Dragon, and the red Bloud of the red Dragon, whether it be the white Stone or the red, it will never do a perfect work. Know therefore, Son, that the firſt Water is that Water *Rebar*, which God made of Nature, and it is the cauſe of Generation, as I ſaid before; but when after the conjunction which ariſeth from the

the Marriage, it begets the Water of Life, and the Philoſophers Milk, with one of which, or both, you muſt augment and feed your Stone perpetually.

Much more could I ſay to thee, Son, concerning this firſt Matter, but let this ſuffice, that ſetting aſide impertinencies of words, we may now, Divine Grace favouring of us, proceed to the practice it ſelf of the Philoſophick Stone. See therefore, my Son, that thou diligently putteſt all theſe Matters (which though they are three things, yet are they but one only) in a Glaſs Veſſel, and letteſt them quietly putrefie: then put an Alembick upon your Veſſel, and by diſtillation draw out all the Water, which may be thence diſtilled. Try this firſt in *Maries* Bath. Then place the Veſſel in Aſhes, and make a gentle Fire for 12 hours: then take the Matter out of the Veſſel, grind it well by it ſelf, without the foreſaid Water, then put it again into the Veſſel with

Water, and ſtop the Veſſel cloſe. Put it in the Bath for three days, and then diſtill the Water as before in the Bath, and the Matter will be more black than before. Do thus three times over, and then grind it no more; but afterwards as often as you diſtill it, ſo often pour Water on the top: but between each diſtillation give it ſo much Fire for ſix hours or more, till it become indifferent dry; then pour Water on the top again, and diſſolve it again in the Bath under a blind Alembick. Alſo in every diſtillation ſeparate the Flegm, by caſting away ſix or ſeven drops of Water in the beginning of each diſtillation And obſerving this order, cauſe it to drink it's proper Water, till it hath drank of it ſeven times its weight which it had at the firſt. But then it will be of a white colour, and ſo much the whiter, by how much the more of its own Water it hath drank. This is white *Elixir*.

Moreover, this our Water is called

called *Homogeneal*, and by many other names. Beſides, know that this Water and Matter generate as well the Red Stone, as the White: Know alſo, when this firſt Matter is brought to its compleat whiteneſs, then the end of one, is the beginning of the other; that is, of the Red Stone, which is our Red *Magneſia*, and Virgins Braſs, as we ſaid at firſt: Son, ſee thou well underſtand theſe words. Our Virgins Braſs, is our Gold; yet I do not ſay, that all Braſs is Gold: alſo our Braſs, is our live Brimſtone; but all live Brimſtone, is not our live Brimſtone: alſo Quickſilver, is *Mercury*; but I do not ſay, that common Quickſilver, is our Silver: as I ſaid before, that Water of Life which is our Seed and firſt Matter, is our *Mercury* and our Spirit of Life, which is extracted out of the bleſſed Land of *Æthiopia*, which is called *Magneſia*, and by many other names. Beſides, my Son, know that there is no perfect generation, without cor-

corruption; for corruption cauſeth cleanlineſs, and cleanlineſs corruption. Conſider therefore, Son, our dying poiſon, which dyeth and is dyed perpetually; and this is our Body, our Soul, and our Spirit, when they are joyned together in one, and become one thing, which with its parts ariſeth alſo out of one thing, beſides which there is not any other, neither ever ſhall be. Wherefore, my Son, great folly it is for any one to believe, that any other Medicine can be turned into Gold or Silver; which Medicine will little profit thee of it ſelf, except it be mingled with a Body, for then ſhall it perfect its work according to its form to which it is born: For it is never born that it may of it ſelf become a Body. Moreover, know that there is as much difference between the firſt Matter, which is called the *Seed of Metals*, and the Medicine, as is between the Medicine and Gold: For the Seed will never be the Medicine without a Body, neither will the

the Medicine ever be a Metal without a Body. Much difference alſo there is between *Elixir* and the Medicine, as between Maſculine and Feminine Seed, and alſo an Infant which is generated of thoſe in the *Matrice*. Now you may ſee, that the Seed is one thing, and the Infant another; though they be one and the ſame in kind, one thing, one operation, the Veſſel finally one, though it be called by divers names: For of a Man and Woman, is an Infant born, when as yet the Man is one thing, and the Woman another, though they be one and the ſame in kind: which you ought to underſtand in our Stone. But what I ſaid before, that corruption is the cauſe of generation, and of cleanlineſs, is true: For, you muſt know, that every thing in its firſt Matter is corrupt and bitter, which corruption and bitterneſs is called *dying poiſon*, which is the cauſe of Life in all things, as will be ſufficiently manifeſt, if you with right reaſon do

weigh

weigh the Natures of things. Consider well, O Son, that when *Lucifer* the Angel of Pride, first rebelled against God, and prevaricated the Command of the most High, be assured that this was made corrupt, bitter, and harsh to him: No less was the fall and prevarication of our first Parents *Adam* and *Eve*, whom death and condemnation followed, made to them corruption and bitterness, and likewise to us in whom the same corruption is propagated. Many more like examples I could recite, if need were: But setting aside these, to come to what is proper to our discourse; consider well, that of all precious Fruits which grow out of the Earth, their first Matter is bitter and harsh, as still retaining some footstep of the former corruption and putrefaction; which bitterness, by the means of continual action of natural heat, is with great virtue turned into sweetness. Now therefore, Son, if thou wilt be ingenious, this little

will

will ſuffice whereby to find out much more, and to perceive my meaning: Conſider therefore well, Son, that according to the old Proverb,

He ſweet deſerves not, who no bitter taſts.

But now to ſpeak ſomething more of our Braſs; know, that Braſs ſignifies continuance, or continuing Water: But what is farther to be conſidered in the nature of the name of Braſs, you may eaſily gather from its *Engliſh* Tetragrammate name, that is, its name conſiſting of four letters, to wit, *B. R. A. S.* Firſt therefore, by *B.* is ſignified the Body of our Work, which is ſweet and bitter, our Olive and our Braſs continuing in its form: by *R.* is ſignified the Root of our Work, and the Spring of continuing Radical Humours, which is our Red Tincture, and Red Roſe which puriſeth all in its kind: *A.* ſignifies our Father *Adam*, who was the firſt man,

our

out of whom was born the first woman *Eve*; whence you may understand, that therein is Male and Female. Know therefore, that our Brass is the beginning of our Work, our Gold and Olive, for it is the first Matter of Metals, as Man is the first of Man and Woman. *S.* signifies the Soul of our Life, and Spirit of Life, which God breathed into *Adam*, and all the Creatures; which Spirit is called the *fifth Essence*. Moreover, Son, by these four Letters, we may understand the four Elements, without which nothing is generated in Nature. They also signifie *Sol* and *Lune*, which are the causes of all Life, Generation, and augmentation of all things born in the World. In this name therefore of four Letters, consisteth our whole Work: For our Brass is Male and Female, of which ariseth he who is called *beget*. Therefore, Son, take good notice what is signified by our sweet Brass, what is called our *Sandiver*, or the Salt of our *Nitre*,

or

or *Nitre*; what alſo by the Bloud of the Dragon, what *Sol* and *Lune*, our *Mercury*, and our Water of Life, and many other things, concerning which Philoſophers have ſpoken darkly, and in Riddles. Know therefore, Son, that our firſt Matter is neither Gold, nor common Silver, nor is it of corroſives, or ſuch like outward things, which *Denigrators* groping in the dark now-a-days do uſe. Take heed therefore, Son, that by no means you admit any thing contrary in kind; for be aſſured, that what a man ſhall have ſowed, the ſame ſhall he reap. Moreover, know that when our Stone is compleated in its proper kind, then it will be a hard Stone, which will not eaſily be diſſolved; yet if you add his Wife to him, he will be diſſolved into Oyl, which is called the Philoſophers Oyl, incombuſtible Oyl, and by many other names. Know therefore, Son, that there are divers leavenings, as well Corporal as Spiritual, (*viz.*) Corporal in quan-

quantity, and Spiritual in quality: Corporal leavening increaſeth the weight and quantity of the Medicine, yet is not of ſo great power as the Medicine it ſelf, as is Spiritual leavening; for it only encreaſeth the Medicine in quantity, not in virtue: but Spiritual leavening increaſeth it in both; and where the Corporal ruleth above an hundred, the Spiritual above a thouſand. Moreover, as long as the Medicine is leavened by Spiritual qualities, ſo long it is called the Medicine; but when it is leavened with the Corporal ſubſtance, it is called *Elixir*. There is therefore a divers manner of leavening, and a difference between the Medicine, and the *Elixir*; for the Spiritual is one thing, the Corporal another. Know alſo, that as long as it is Spiritual leavening, it is liquid Oyl and Gum, which cannot conveniently be carried about from one place to another; but when it is Corporal, then it will be a Stone which you may carry about

about in your Pocket. Now therefore you ſee what is the difference between the Medicine, and the *Elixir*; nor is the difference leſs between *Elixir*, and Gold and Silver, for Gold and Silver are difficult to melt, but *Elixir* not ſo, for it eaſily diſſolves at the flame of a Candle: thence you may eaſily perceive, how various the differences of our compoſition and temperament are. Laſtly, that we may ſay ſomething concerning their food and drink, know that their food is of airy Stones, and their drink is drawn out of two perfect Bodies, namely, out of the *Sun* and *Moon*; the drink that is drawn out of the *Sun*, is called liquid Gold, (or Potable, that is, that may be drank;) but that out of the *Moon*, is called Virgins Milk. Now, Son, we have diſcourſed plainly enough with thee, if Divine Grace be not wanting to thee; for that drink that is drawn out of the *Sun*, is red, but that out of the *Moon*, is white; and therefore

one

one is called liquid Gold, but the other Virgins Milk; one is Maſculine, the other Feminine, though both ariſeth out of one Image, and one kind. Son, ponder my words, otherwiſe if thou wandereſt in the dark, that evil befalls thee from defect of light: See therefore that thou beeſt diligent in turning the Philoſophick Wheel, that thou mayſt make Water out of Earth, Air out of Water, Fire out of Air, and Earth out of Fire, and all this out of one Image and Root, that is, out of its own proper kind, and natural food wherewith its Life may be cheriſhed without end. He who hath underſtanding, let him underſtand.

Glory to God Omnipotent.

FINIS.

Colours to be obſerved in the Operation of the Great Work.

YOU muſt expect to have it exceeding Black, within 40 days after you have put your Compoſition into the Glaſs over the Fire; if it be not black, proceed no further, for it is unrecoverable: it muſt be as black as the Ravens Head, and muſt continue a long time, and not utterly to loſe it during five months.

If it be Orange colour, or half Red, within ſome ſmall time after you have begun your Work, without doubt your Fire is too hot; for theſe are tokens that you have burnt the Radical humour and vivacity of the Stone.

Know ye not, that you may have Black of any thing mixed or compounded together with moiſture:

ſture: But you muſt have Black which muſt come and proceed of perfect Metalline Bodies, by a real Putrefaction, and to continue a long time.

As for the colours of Blew and Yellow, they ſignifie that the Solution and Putrefaction is not yet perfectly finiſhed, and that the colours of our *Mercury* are not yet well mingled with the reſt.

The Black aforeſaid is an evident ſign, that in the beginning the Matter and Compoſition doth begin to purge it ſelf, and to diſſolve into ſmall Powder, leſs than the Motes in the Sun; or a glutinous Water, which feeling the heat, will aſcend and deſcend in the Glaſs: at length it will thicken and congeal, and become like Pitch, exceeding Black; in the end it will become a Body, and Earth, which ſome call *Terra fœtida*; for then by reaſon of the perfect Putrefaction, it will have a ſcent or ſtink like unto Graves newly opened, wherein the Bodies are

not

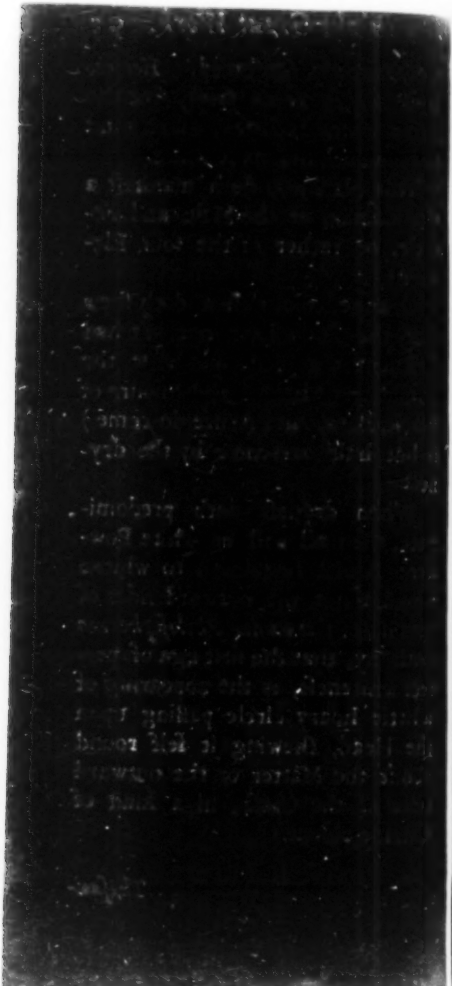
not thorowly conſumed. *Hermes* doth call it *Terra foliis*, but the proper name is *Leton*, which muſt be blanched and made white.

This blackneſs doth manifeſt a Conjunction of the Male and Female, or rather of the four Elements.

Orange colour then doth ſhew that the Body hath not yet had ſufficient digeſtion, and that the humidity (whereof the colours of Black, Blew, and Azure do come) is but half overcome by the dryneſs.

When dryneſs doth predominate, then all will be white Powder: It firſt beginneth to whiten round about the outward ſides of the Glaſs; the *Ludus Philoſophorum* doth ſay, that the firſt ſign of perfect whiteneſs, is the appearing of a little hoary circle paſſing upon the Head, ſhewing it ſelf round about the Matter on the outward ſides of the Glaſs, in a kind of Citrine colour.

Theſau-



THESAURUS,

Sive

Medicina Aurea:

A plain and true

DESCRIPTION

OF THE

Treaſure of Treaſures,

OR THE

Golden Medicine.

W.

THESAURUS, Sive Medicina Aurea.

MAny and great are the Secrets of Nature, and concerning them and the way to attain them, the wiſe Philoſophers have writ much, but in a very dark and Ænigmatical ſtile, ſo that very few are thoſe that attain to any thing of their deſires by them; but on the contrary, after much time, labour, and coſt in vain expended in the ſearch of them, are forced to give over at laſt, and ſurceaſe their further inquiry, and inſtead of the deſired ſatisfaction, conclude from their loſt labours, that the Books of the Philoſophers are only fabulous, and writ to deceive

the unwary, and thoſe that thirſt after ſo great a Treaſure. But I vow unto thee by Almighty God, that what they have wrote is a real Truth, though delivered in ſo dark and dubious a way, that few are able to underſtand and receive benefit from them. I do therefore atteſt the truth of their Medicines, as well for the tranſmutation of the baſer and imperfect Metals into Gold and Silver, as for the benefit of Humane Bodies, and healing all Bodily Diſeaſes, till God calls for the Soul; and this above all the Medicines of *Galen* and *Hippocrates*. But becauſe many great lovers of Knowledge, and this Science, have ſo often failed of obtaining the end of their deſires in theſe Myſteries of Nature, and not only failed as to the Accompliſhment of their deſires in full, but alſo came ſhort of knowing the principal ſubject, and ground of Philoſophical Secrets: I have therefore thought fit to help them by this ſmall Script, as much

much as I may, and ſave them the troubles of that ſearch; and by telling them in plain terms and words the true Matter, enlighten and encourage their dubious minds to the farther ſearch after what they deſire: for let them aſſure themſelves, it is no ſmall advantage to be aſſured of the true Matter and ground-work, or Baſis of ſo great *Arcana's*, and hereon great and innumerable bleſſings do depend. I do therefore moſt faithfully aſſure thee, that the true Subject of this Art is *Quick-ſilver*, in a double manner, *viz.* either *Quick-ſilver* Natural, or *Quick-ſilver* of Bodies, *viz.* the Bodies of *Sol* or *Luna*, reduced to *Mercury vive*; for many and ſtrange things may be performed by either, ſingly of themſelves, or elſe conjoyned. The conjunction of the *Mercury* of Gold or Silver, with the common *Mercury*; or the Bodies, or the Oyl of Gold and Silver, diſſolved in the *Aqua Mercurii*, doth much haſten the ope-

ration of Medicines for Metals: But we need not (as abſolutely neceſſary) any more than the common *Mercury* or *Quick-ſilver*, diſſolved lightly, either for *Elixirs* or precious Stones; only ſmall Natural Stones muſt be diſſolved in the Mercurial Water, ſo ſhall you have ſuch Stones again as you diſſolve, and thoſe of what bigneſs you pleaſe, far exceeding Natural ones.

The next great Secret of Philoſophers, is the preparation of common *Quick-ſilver* or *Mercury*; for common *Mercury*, as Nature produceth it, is not fit for ſuch operations, nor can they any way be performed by it: for our *Mercury* is not the common *Mercury* or *Quick-ſilver*, but is made of it, by a true Philoſophical skill; it is not the white *Mercury* or *Quick-ſilver*, but its ſubtle, ſpiritual, airie and fiery parts, the earthy and watery being prudently ſeparated. For the manifeſtation of our *Mercury*, the true *Mercury* of Philo-

Philoſophers, firſt prepare the common *Mercury* by a due Philoſophical preparation, until thou haſt ſeparated and purged him from his two extremes or excrements, Earth and Water: diſſolve it then, after its purification, into a Milkie, Cryſtalline, and Silver Liquor or Water, which in three or four months is to be done: being once diſſolved, thou mayſt ever after diſſolve more and more *Mercury* in fully fourty days, for *Mercury* once diſſolved, diſſolveth it ſelf ever after infinitely. And having diſſolved it, diſtill it perfectly, until it have no Fæces in the *Cornuæ*; after Diſtillation, bring it again to Putrefaction, and when it is blackiſh, diſtill it again: ſo ſhalt thou have two Oyls, a white Silver Oyl, and thickiſh, and at laſt a very red or Bloud-like Oyl, which is the Element of Fire. The white Oyl ſerveth for Multiplication, or multiplying the white *Elixir*, and for the making of all precious Stones, by diſſolving of

ſmall precious Stones in it, for it will preſently diſſolve them: then in a gentle heat of Aſhes congeal them again, and they far exceed any Natural ones, both in luſtre, and virtue, and hardneſs. The red Oyl is for the multiplying the red *Elixir*, even to an infinite height in projection; which when it is by often multiplying or multiplication, brought to a fixt Oyl, then thou mayſt do ſeveral Magical, yet Natural and ſtrange Operations by it.

To make the *Elixirs* thou muſt proceed thus: When thou haſt diſſolved rightly the common *Mercury*, which cannot be done before it be duly prepared for ſuch a Philoſophical diſſolution, when it is diſſolved into a Milkie, Silver, Cryſtalline Liquor, it will in the diſtillation leave ſome Fæces, in which remains its more fixt part or Salt, which thou muſt warily and wiſely, after a gentle and Philoſophical Calcination, extract and purifie to the higheſt Purification,

by

by which means it will be very white and clean: then take ſeven ounces of the white Mercurial Oyl, and diſſolve in it as much of this Salt as it will diſſolve, until it will diſſolve no more: having ſo done, put thy Liquor into a Philoſophical Egg, ſealing it Hermetically, and by due degrees of Fire congeal and fix it: being fixed, it is the white Medicine, which fermented with Silver, may be caſt upon purged *Venus*, which it will tranſmute into moſt fine Silver: multiply it with the white Oyl, *&c.* If thou wouldſt have it be a red *Elixir*, put to it ſome of the red Oyl, and by requiſite degrees of heat congeal and fix it as before: ferment it with Gold; multiply it by the red Oyl, and the aforeſaid white Salt diſſolve in it: diſſolve it, congeal and fix it often, until it will congeal no more, ſo will it remain an Oyl, which in its projection is almoſt infinite. Endeavour not to multiply it any farther, for fear thou loſeſt it; it is

then ſo fiery, that it will vaniſh out through the Glaſs reddiſh, or Rubie-like. Make projection with it on what Metal thou wilt, and thou ſhalt have moſt fine Gold, better than the Natural Gold. *Laus Deo, &c.*

Mercurius albus & rubeus ex Mercurio vulgi (per ſe) ſoluto fieri poteſt tanquam ex Mercurio Univerſali: Age Deo & mihi gratias. E. B. &c.

Tracta-

TRACTATUS DE LAPIDE,

Manna Benedicto, &c.

Tractatus de Lapide, Manna benedicto, &c.

IN this Book thou haſt a moſt faithful and plain Manuduction to the greateſt and moſt noble Secret of Nature: Enjoy them in ſilence; bleſs God, and do good unto thy Neighbour and Succeſſor, as I do hereby to thee, thou finder of this Book.

I have reſolved with my ſelf to write this ſhort Treatiſe, having been not only an eye-witneſs, but alſo an actor of ſuch high Myſteries of Nature, as the World is not worthy of, and the Wiſe of the World do ſcarce believe. Which diſcourſe may be of ſingular uſe to ſuch as God ſhall pleaſe (out of his infinite mercy) to beſtow the knowledge of this Stone upon, to make the *Stone of the Wiſe men* ſo called, or the *Philoſophers Stone*; which ſhall be of much uſe and benefit

benefit to thoſe who are not yet capable of making the Stone it ſelf, for it ſhall illuminate the underſtanding of all that read it, more than all the Books they ſhall read: For it ſhall ſet down the Baſis and Foundation wherein the wiſdom of all the Philoſophers doth lye, (I except none;) yet not ſo as to name that (which no man durſt) in ſo plain words, that every fool or lewd fellow may underſtand it, as he may his *A. B. C.* when he reads it, for that were to make my ſelf accurs'd. Whoſoever thou be that readeſt this, let me adviſe thee rather to fix thy mind and Soul on God, in keeping his Commandments, than upon the love of this Art; which although it be the only, nay all the wiſdom of the World, yet doth it come ſhort of the Divine wiſdom of the Soul, which is the love of God in keeping his Commandments. Yet let me tell thee, he that ſhall have the bleſſing to make the Stone, and find this Writing,

ting, he ſhall ſee ſuch Myſteries in Nature, as ſhall make him of a wicked, a good man, or elſe a very Devil incarnate. But I am perſwaded it ſhall never be permitted to come to the hands of any but whom God knoweth fit for it, and ſuch as ſhall never abuſe it. Haſt thou been covetous, prophane? be meek and holy, and ſerve in all humility thy moſt glorious Creator; if thou reſolve not to do this, thou doſt but waſh an *Æthiopian* white, and ſhalt waſte an Earthly Eſtate, hoping to attain this Science. There is no Humane Art or Wit can ſnatch it from the Almighty's hand; nor was it ever, nor I am perſwaded ever ſhall be, given but to ſuch as ſhall be of upright hearts. Remember what King *David* ſaith, *The fear of the Lord, is the beginning of wiſdom*, a good underſtanding have they that do thereafter: and ſo if thou think to attain this wiſdom, which is the top of all wiſdom, and indeed Angelical wiſdom, and yet doſt

doſt not fear the Lord, thou doſt give King *David*, and in him the Holy Spirit the Lye, which be far from every Chriſtian heart. But let me conclude my Preface with this; If God bleſs thee with the Stone, and thou have the enjoyment of this little Script, and doſt make that uſe of it that here is ſet down, thou ſhalt ſee that which is not fit to be written, yet I have ſet down in part what thou ſhalt ſee hereafter: as thou ſhalt read, pray and ſtudy; pray with a faithful and earneſt heart, ſtudy with an honeſt heart, and leave the iſſue to God, to whom be Glory. *Amen.*

The folly of the Students in this Noble Science and Art, is this; they ſet their minds and intentions on nothing but making of Gold and Silver, and ſo they fall into this errour, that Gold and Silver muſt be the ground-work of this goodly piece; but that is falſe: yet will I not now ſtand to diſprove it, for that were tedious;

it

it is ſufficient that I vow upon my Soul, it is not ſo, nor any ſuch matter: yet it is true, that it hath a true Golden and Metalline Nature. But to proceed, briefly know, that the changing of imperfect Metals into Gold and Silver, as it is the chief intent of the Alchymiſts, ſo it was ſcarce any intent at all of the Ancient Philoſophers; and although it be to be done by this Art, yet it is but a part, and indeed the leaſt part of the benefit that cometh by the Art: yet I deny not but the poſſeſſion of Gold and Silver is a great bleſſing, eſpecially got in this way, becauſe it freeth a man from want, and being beholden to others; as alſo that a man may do good to others, to the poor and oppreſſed; nay it is a happineſs in this World to poſſeſs much, but yet I affirm it the leaſt happineſs that cometh by the Philoſophers Stone, if the full uſe thereof be known. Gold and Silver are goodly things, and the enjoyment of them very delightful

to

to covetous and wicked-minded men, who do not truſt in God, and know him as they ought; but a true ſearcher of this Wiſdom, is content, as the Apoſtle ſaith, with meat, drink, and cloaths, *viz.* a competency. I have a little exceeded in my exclamation againſt Riches, becauſe I know it befits not a wiſe man to love them: when thou haſt read all that I have ſet down, thou wilt not value Wealth, as thou wilt other Knowledge herein ſet down and contained; for by the full knowledge of it, the whole wiſdom of Nature is to be graſped and embraced; yea not only infinite Wealth, and perfect Health, (a far greater bleſſing than Wealth) but alſo the knowledge of all Animals, Vegetables, Minerals, the Radix and Root of all which, is the true Root of all Philoſophy; nay more, of all the ſeven Liberal Sciences, which in their full perfection are to be known by the knowledge of this Art, and without it not one can

can be perfected; nay more, the artificial making of all precious Stones, better than the Natural, and of what greatneſs you pleaſe, as Rubies, Carbuncles, Diamonds, Jacinths, Pearls, Topaſes, Saphirs, Emeralds, *&c.* But this is not all, for by the perfection of this Art, which very few have attained unto, all Natural Magick may be known, all that Spirits can do (except velocity) may be performed by a true Philoſopher, though to ignorant men it ſeemeth ſupernatural; all that is natural may be done by this Art, wicked Spirits may be commanded and driven away; in a word, whatever is ſublunary may be done by it. All theſe things were known to *Adam* in his Innocency, who had this Art in the higheſt perfection. This man, our firſt Father, was in his inward parts, or internal man, made according to the ſimilitude of God; and to tell the plain truth, (which when thou haſt tryed what is here ſet down, thou wilt know

know it to be ſo) was of the ſame Subſtance and Matter, that the Angels were made of, I mean the bleſſed Angels. The Soul of man is an Angel, and ſo was called the Son of God; but for his Body and Spirit, whence that came, and what they are, I will ſet down by and by that which concerneth that. Man was the Son of the great World, or *Macrocoſm*, and participateth of all the influences and virtues of the ſuperiour and inferiour Worlds, yea of all Creatures good and bad, and that for this cauſe, becauſe he was made of that very Matter and *Chaos* whereof all the World was made, and all the Creatures in it: which is a moſt high Myſtery to underſtand, and muſt, nay is altogether neceſſary to be known of him that expecteth good from this Art, being the ground of the wiſdom thereof. Fooliſh men, nay they that the World holds for great Doctors, ſay and tell it for truth, that God made Man of a piece of Mud, or Clay,

Clay, or Duſt of the Earth; which is falſe, it was no ſuch Matter, but a Quinteſſential Matter which is called Earth, but is no Earth. The Fall of Man depraved all things, yea all the Creatures ſuffer'd in it, and himſelf moſt of all; for as ſoon as he had ſinned himſelf, and his Wife, his Wife firſt, both of them turned into Monſters in reſpect of what they were in their Innocency. *Adam* had another Body before his Fall, than what he had after; and ſo far different, that if we ſhould behold *Adam* as he was in his Innocency, we ſhould admire the glory of him, and tremble at the ſight of him, as at the ſight of an Angel. I ſay nothing of the Body of our bleſſed Saviour, ſave only this; ſuch a Body as he brought from Heaven with him, ſuch a Body ſhall we ariſe with, and with ſuch Bodies ſhall our Souls be endowed with fleſh and bloud; otherwiſe men ſhould not differ from Angels, for this fleſh and bloud is put upon us by the

Holy

Holy Ghoſt, that is, by Regeneration: nor doth this croſs Sacred Writ, if it were rightly underſtood. I ſpeak nothing likewiſe of our bleſſed Lady, what Body ſhe had; but when thou ſhalt have examined what I ſhall ſet down, then wilt thou find what I ſay is true, and underſtand them in a plain manner: but I forbear to ſpeak of thoſe Myſteries, known to ſo few; he that liveth according to the written Word of God, ſhall be ſaved; but he that liveth to be bleſſed with this Art, ſhall glorifie his Creator, and know him more than any man can do; but before the end of the World, all will be known. But to my former purpoſe: Man, the *Microcoſm*, or little World, from the Aſtres or Stars received Spirit, from the great World his Body, and from God immediately his Soul, ſo here is an illucidation of the bleſſed Trinity; of theſe three Man conſiſteth, of theſe he is compounded, thus he had his production from the World. For what con-

concerns his Body, or Humane part, let us now (as fully as we may) ſay ſomething of the production of the great World out of nothing: when there was neither time nor place, did God create a certain *Chaos*, inviſible, intangible, which the Philoſophers called *Hyle*, or the moſt remote Matter; out of this he made an Extract, or ſecond Matter or *Chaos*, which the Philoſophers know, not by ſpeculation, but by ſenſe: that Matter was and is viſible and tangible, in which were and are all the Seeds and Forms of all the Creatures, ſuperiour and inferiour, that ever were made: from this God divided the four Elements; in a word, did make all things celeſtial and terreſtrial, the Angels, Sun, Moon, and Stars. The knowledge and practice of the Philoſophers upon this *Chaos*, brought them to the knowledge of all wiſdom, and from hence (next God) ſeek thou and find all wiſdom. This is not a fancy or conceit that I tell thee,

but

but what I know and have proved, it is ſuch a thing and ſubſtance, as with the bare knowledge of it, makes thee know the generation and preſervation of all things, and yet this *Chaos* is ſince the Fall likewiſe corrupted. Thus briefly have I diſcourſed of ſuch things as perhaps thou doſt not believe, or never heardſt of before; but if thou be'ſt ordained to know this Science, I have trod the path for thee, but I fear thou underſtandeſt me not: yet have I ſaid more than wiſdom would I ſhould, but I know it ſhall be to his good only, to whom God appoints it. My intent is, for certain reaſons that I have, not to prate too much of the Matter, which yet is but only one thing, already too plainly deſcribed; nor of the Preparation, by what means it is to be done, which is the ſecond and greateſt Secret: But I have conſtituted theſe lines for the good of him that ſhall make the Stone, if it fall into the hands of ſuch a one; for to him

it

it ſhall ſhew and ſet down in plain terms, as plain as poſſibly my Pen can write to the very letter, ſuch Magical and Natural uſes of it, as many that have had it never knew nor heard of; and ſuch as when I beheld them, made my knees to tremble, and my heart to ſhake, and I to ſtand amazed at the ſight of them. I do therefore charge thee, whoſoever thou be that ſhalt be bleſſed with the enjoyment of this Treatiſe, that as thou wilt anſwer the contrary at the great day, thou let no man ſee it, but him that hath the Stone perfect; for if thou ſhalt meet with ſuch a one, (which is hard to do) and that he hath brought it to the full perfection, thou by imparting ſuch Magical and Phyſical things, and other rare Secrets which are here ſet down, and by the Stone to be done, he ſhall not only give thee Gold ſufficient, but alſo ſhall ſhew thee the true and right way, and the Marter with all things belonging to it, to make it full and per-

fect: for let me assure thee, I have known many that have had it, that never knew more than the bare transmutation of Metals; and by the Books of the Philosophers it appears, that some of them, (nay more than that) many of them have kill'd themselves by taking it, for the want of the knowledge of the use of it. Never doubt therefore, but thou shalt obtain what thou wilt of him that hath it, by demonstrating the truth of what I here write; therefore again and again I charge thee, not to part with it, nor to tell any man of it, although none can make use of it; but he that hath the Stone in the highest degree of perfection. And I will now shew thee the several uses of it: The first, for Health, and the manner how to use it; the second is for Multiplication, which cannot be done without a Master; Thirdly, the making of all manner of precious Stones artificially, better than the Natural; Fourthly, to turn all Metals into running;

Quick-

Quick-silver; Fifthly, several Magical Operations of several kinds, which are past belief, till thou seest them, and which indeed are above all the rest. And here I promise, that I will in such plain words set down what I have intended, that thou canst not in doing err, or do amiss, provided thou have the Stone both red and white, although there be more works out of it than I dare set down; and indeed Angelical wisdom is attained by it. But I proceed.

For Health, the use of it thus.

IN the use of this Medicine, many great Philosophers themselves, after they had obtained this wonderful blessing, desiring to have perfect Health, have been so bold as to take a certain quantity of it, some no more than a quarter of a grain, some less, some more, but all that did so with it; instead of Health, took Death it self; for there is no small skill to use it for

Medicine, though every fool think if he had it, he could cure all diſeaſes, and himſelf too, and ſet the Elements at unity, which few men have known, neither is there but one way to it with ſafety; if this be not known, more hurt than good may be received by it. For the method of Health, it is thus: Take the quantity of four grains, I do not mean the grains of Wheat, or Barley grains or corns, but four grains of Gold weight, and diſſolve them in a pint of White or Rheniſh Wine, but in no hot Wine, as Sack, *&c.* put it into a great clean Glaſs, and inſtantly it will colour all the Wine almoſt as red as it ſelf was, which is the higheſt red in the World: let it ſtand ſo, cloſe covered from duſt, four days, for in reſpect it is an Oylie ſubſtance, it will not preſently diſſolve in Wine; then add to this a pint more by degrees, until it be not ſo red, ſtirring it with a clean ſtick of Wood, not of Metal, nor Glaſs, and ſo continue the pouring on of freſh

freſh Wine, until it be juſt of the colour of Gold, which is a ſhining yellow. Beware there be no redneſs in it; for ſo long as there is any redneſs in it, it is not ſufficiently dilated, but will fire the Body, and exhauſt the Spirits: neither is it ſufficiently brought to yellow, until the Wine have round about the ſides a ring like Hair, of a whitiſh film, which will ſhew it ſelf plain when well diſſolved, if it ſtand but four hours quiet. As ſoon as you ſee that whitiſh film, then let it run through a clean linen Cloth, or Paper, ſo the white film will ſtay behind and look like a Pearl on the Paper, and all the reſt will be yellow like Gold. This is the token of truth, that you cannot wrong your ſelf by this Liquor; and without this token, it will be either too weak, or ſo ſtrong that it will fire the Body. Know this to be a rare Secret. Of this Golden Water, let the party (of what diſeaſe ſoever he be ſick of) take each morning a good

large ſpoonful, and it ſhall expel the diſeaſe whatſoever it be, by a gentle ſweat; for it purgeth not, nor vomiteth, nor ſweateth ſo much as to make faint, but to corroborate: I ſay, it ſtrengthens the party; and if the diſeaſe be of many years continuance, or a Chronical diſeaſe, it will then be perhaps twelve days, otherwiſe but twenty four hours, or two or three days at moſt. Thus it muſt be uſed for all diſeaſes internal: But for all external diſeaſes, as Ulcers, Scabs, Botches, Sores, Fiſtula's, *Noli me tangere*'s, *&c.* the place muſt be anointed with the Oyl of the Stone it ſelf, not dilated in Wine; and after this manner it muſt be done nine or ten days, and be it whatſoever it will, it will cure all outward and inward diſeaſes. And more than this, whoſoever carries this Stone about him, no evil Spirit can or will ſtay in the place; nay bringing or giving it to a party poſſeſſed, it drives away and expels the evil Spirits: for it

is

is a Quinteſſence, and there is no corruptible thing in it; and where the Elements are not corrupt, no Devil can ſtay or abide, for he is the corruption of the Elements. This Medicine taken nine days as aforeſaid, and the Temples of the Head anointed with the Oyl of the Stone each day in the morning, it will make a man as light as if he could flie, and his Body ſo aireal it is not to be credited, but by him that hath experienced it. Theſe moſt admirable qualities it hath, perfect health it giveth, till God calls for the Soul; and perfect knowledge it giveth, (if the uſe be known:) but even this part hath been known but to a few that have made it, for it is a Divine, and as it were an Angelical Medicine. The white is not to be uſed for any diſeaſe but Madneſs, in the ſame proportion, and way or preparation that the red Stone was: And ſo I proceed to the ſecond, which is Multiplication.

The way to Multiply.

MAny have made the Stone both white and red, that never knew how to multiply it, for the white Stone will be red, by continuing it in the external natural Fire; but never make projection higher than one upon ten, neither white, nor the red: few have known this, for if they be not armed rightly, it will kill them; but do thus, and thou ſhalt multiply it infinitely, that it ſhall not congeal to Powder any more. When thou haſt made the *Mercury* of the Philoſophers, (which in 40 days is to be done) a Water it is, and no Water, clear as the Heavens, then as thou didſt make it, reduce it back again into Putrefaction, *E. F.* which it will quickly do in a Body with a blind Head, and never put into it above twelve ounces, and lute it with ſuch lute as I will direct here-under, for in a Glaſs nipt up it will not work.

When

When it is like Pitch, take out thy Glaſs, and remove it to a common fire of Aſhes in a Furnace, and when thy Glaſs hath ſtood cold 24 hours, arm thy ſelf thus: Make thee a Caſe for thy head and face with Hog-skin, lined with Cotton, and before thy face have Spectacles of Glaſs, and from thy mouth let go a large Tunnel of Glaſs, covered with Leather, and let it be tyed under thy Girdle and touch thy Ancles; let the bore of the Glaſs be as big as a Walnut, and tye the Hyde of Hog-skin faſt about thy Neck under thy Chin, but ſo as thou be ſure no Air come in there, to which purpoſe lap it over with more Hog-skin, baſted with Laten: and thus art thou well armed, for otherwiſe it would kill thee. Thus armed, take off thy blind Head, and put on a diſtilling Head, and a Receiver long and large; lute the Receiver and joynts of the Head with this lute, (*viz.*) to one ounce of Powder of Egg-ſhels, calcined 24 hours, and

ground like Meal, take two ounces of Enamel, ſuch as the Goldſmiths uſe; grind that with the Egg-ſhels, and add the white of an Egg to make it into paſte, but the white muſt be well beaten firſt: then ſmear this upon Bladders made ſupple, and herewith anoint the joynts of the Receiver three times double; let it dry 24 hours. Put thy Glaſs in Aſhes but ſix fingers above the Matter thus putrified, and let the head of the Glaſs be very cold, and with a gentle heat you ſhall ſee a white fume ariſe, and make all the head of the Receiver like Milk; increaſe eaſily that Fire, till no more will come, then let all cool, and theſe white fumes ſettle to a white Water thickiſh; this is that white *Mercury* to multiply the white Stone: then put a new Receiver, luted as before; put in as many Coals as the Furnace will hold or bear, till the Pot be red hot, then ſhall you ſee the yellowiſh fume ariſe, and inſtantly will it increaſe redder

and

and redder. Continue the Fire until an Oyl come redder than Bloud into the Receiver, and it will be alſo thickiſh; this is the red *Mercury*, wherewith the red Stone muſt be multiplied: each of theſe muſt be new rectified, in a new Body and Head, till they let no Fæces, which will be in ſeven times, and then ſtop them cloſe with the ſame lute till you uſe them; and when they are cold, they are white and red Oyl flowing in the bottom, which will melt with an eaſie Fire, and being cold, be as a Salt: theſe are the three principles of *Salt*, *Sulphur*, and *Mercury*, a plain Elucidation of the bleſſed Trinity. Now when the white Stone is made, it will not melt, but is like white Sand, but impalpable, and will tinge no Body but *Venus* into *Luna*. To three parts of the white Stone, take one part of white *Mercury* rectified, but firſt diſſolve in that white *Mercury* one third part of white Salt; then imbibe the white Stone, which will preſently take it,

and

and be like Pap; then cloſe your Egg (for ſo is your Glaſs Multiplier) with the aforeſaid lute, and ſet it in your firſt Fire, *H. E. I. E. F.* and it will in 40 days putrifie, and paſs all the colours, and be white fixed, and project one part upon an hundred: repeat that with more white *Mercury*, as before, keeping the ſame proportion and the ſame Fire, and it will multiply each time ten, at the third time it will be a thouſand, then ten thouſand, then a hundred thouſand, ſo you may bring it to a white Oyl, like the Moon pale in the dark; then it will multiply no more, neither will any Glaſs hold it. If you make projection with the white Stone, then melt fine Silver a tenth part, then caſt in the Stone; keep it 24 hours melting, and this is Fermentation. The firſt time the white goeth only upon *Venus*, the ſecond time upon all Bodies, the third time upon common *Mercury*, and then it is *Elixir* of Spirits. As you did with the white, ſo do with the

he red exactly; but take the red *Mercury*, and white Salt, and ſo that goeth one upon ten on *Luna* the firſt time, the ſecond upon an hundred, and ſo to an infinity; and ſo it will be a red Oyl like a Carbuncle, and will ſhine in the darkeſt night with admirable ſplendor, and from it will flie all evil Spirits. And this they muſt have, before they cure all diſeaſes, and give that exaltation to man, to make ſuch Magical works as I ſhall ſet down.

To make Stones.

HAving made *Mercury* of the Philoſophers, and out of it the two *Mercuries* white and red, if thou wilt of ſmall Pearls make great and Oriental ones, do thus: Take white Seed Pearls, and diſſolve them in the white Water, which will inſtantly of it ſelf diſſolve them: when it is like Pap, that thou mayſt work them with thy hand, make it into Pearls; and

have

have a round mould of pure Silver, put thy Pap into the mould, but firſt anoint thy mould with the white Stone, which is an Oyl: when they have layn three or four days, open it, and lay the Pearls in the Sun, but not too hot, and they will grow hard, and more Orient than any Natural ones.

To make Diamonds.

TAke the whiteſt Flint Stone you can get, beat off the outſide, and diſſolve the reſt, as much as thou wilt, in the white Water: when it is diſſolved to clear Water, not to Pap, put it into a little Vial, ſtop it cloſe, and ſet it in warm Aſhes, and in twelve days it will congeal to a hard gray Stone: then increaſe the Fire, that the Glaſs may be red hot, then let it cool; take it out, and it will be like a Flint; but poliſh it, and thou never ſawſt ſuch a ſparkling Diamond, nor ſo hard: but it will be better if thou diſſolve little Dia-

Diamonds. All Stones that you diſſolve in the white Water, the ſame colour they were of, the ſame will they be of; but for Rubies and Carbuncles, and all red Stones, they are made of the red *Mercury*, and of Cryſtal; and for a Carbuncle, you muſt add to ten parts of Cryſtal, diſſolved in the white *Mercury*, one part of the red Stone brought to the higheſt, and ſo as before congeal it with Fire, and being poliſhed it ſhineth in the dark beyond all whatever.

To turn Metals into Quick-ſilver.

DO thus in the operation of the Stone white and red: when the white Stone firſt is made, never after thou ſhalt perceive lye under the gliſtering Powder, but thou canſt not perceive it, till thou tak'ſt out the Glaſs; a grayiſh light ſubtle Powder, and the proportion is about ---------- of the Matter put in. Put any Metal what thou wilt into a Silver Baſon,

(ex-

(except Gold or Silver) and make a Plate as thick as you will, and in the middle a hole like a Barley corn, and in that hole put the Powder; to each pound of the Metal, ſix grains of the Powder, and no more; and as ſoon as it is hot, the Powder will eat into the Metal, and turn it all into Quick-ſilver: then pour it into Water, and the ſcurff will remain behind. For Gold and Silver, hold them ſo uſed over the Fire, till they turn to Quick-ſilver, then hold them over a wooden diſh; this Powder is the *Terra damnata* of the Stone. Now I will ſhew thee that which is above all, certain Magical operations with the Stone, ſuch as thou wilt wonder at, and bleſs thy Creator, when thou ſhalt ſee them: Wonders above wonders, nor wilt thou believe till thou haſt done it.

The Creation.

TAke Ordinary Rain-water a good quantity, ten gallons at

at the leaſt, ſtop it up cloſe in Glaſſes fourty days at leaſt, and it will ſtink, and ſet a Fæces at the bottom; pour off the clear, and ſet it in a Veſſel of Wood, made round like a Ball, cut off in the midſt, and fill the Veſſel one third part full of it, and ſet it in the Sun at Noon-day, in a private place: that done, take one drop of the red bleſſed Stone, and let it fall into the midſt of the Water, and preſently thou ſhalt ſee a miſt and thick darkneſs upon the face of the Water, as it was in the firſt Creation: then put into it two drops more, and thou ſhalt ſee the ſecond light come out of the firſt darkneſs, or rather light come out darkneſs; and then by degrees each half quarter of an hour put in three, four, five, ſix drops, and then no more, and thou ſhalt ſee appear before thy face on the ſurface of the Water, by degrees one thing after another, all things that God did create in ſix days, and the manner of it, and Secrets not to

be

be ſpoken of or revealed; which to reveal I have no power, nor ſtrength, nor dare ſet down. Be on thy knees from the beginning of this operation, let thine eyes be judge, for thus was the World created: You cannot but tremble when you ſhall ſee it: let all alone, it will vaniſh away in half an hour after it begins. By this you ſhall know and ſee plainly thoſe Myſteries of Divinity, which now you are ignorant of as a Child, although you thought your ſelf a wiſe man, and that you did underſtand *Moſes* his Writings of the Creation; but I ſay no more. You will now ſee what Body *Adam* and *Eve* had before their Fall, and what after their Fall; what the Serpent was, what the Tree was, and what Fruit they did eat; where and what Paradice is, and what it was, you will know: What Bodies the Juſt ſhall riſe in, not theſe we received from *Adam*, but that fleſh and bloud which is born and begotten in us by the Holy Ghoſt

and

and Water, ſuch as our bleſſed Lord brought from Heaven. But I have done.

The Heavens.

YOu ſhall take ſeven pieces of Metals, of each of the Metals named after the Planets, and on every one of them you ſhall ſtamp the ſign or character of the Planets, in the Houſe of the Planet, and let each piece be as big as a Roſe-noble, only let *Mercury* be of a quarter of an ounce, and no impreſſion on it: Then put them (as they ſtand in order in the Firmament) into a Crucible, and cloſe all the windows in the Chamber, and let it be dark, and in the midſt of the Chamber; then melt them all together, and drop in ſeven drops of the bleſſed Stone, and preſently (out of the Crucible will come a fiery flame, and ſpread it ſelf round about the whole Chamber; fear it not, it will not hurt you) the whole Chamber will ſhine brighter

brighter than the Sun and Moon, and you ſhall ſee over your head the whole Firmament, as it is above the Starrie Skie; and the Sun, Moon and Planets will go all round in their courſe, juſt as it is in the Heavens. Let it ceaſe of it ſelf; in a quarter of an hour it is gone to its proper place.

Fellowſhip.

More then this, if thou take the Stone each Full Moon, when it is over the Horizon where thou art, and go apart in a Garden, and take ſome of the clear Rain-water, as thou didſt in the firſt operation, and drop of thy white Stone as thou didſt of thy red, and there ſhall preſently even to the Orb of the Moon aſcend Exhalations in a ſtrange manner; and if thou obſerve this every month at the due time, there is no Philoſopher in the Horizon where thou liveſt, that hath the knowledge of the Stone, with the uſe of it,

it, but at the ſame time goeth out and looketh Eaſt and Weſt, North and South, and finding ſuch an Apparition, (as he ſoon ſeeth it) he knoweth it is done by ſome Artiſt or other, that deſireth acquaintance with thoſe that have the ſame Art, and will preſently in the ſame manner anſwer thee, when thine is done: thus ſhalt thou know all that have the uſe of the Stone. To meet with thy fellow Philoſophers, do thus; anoint thy temples with the white Stone that night, and earneſtly pray to know what that party is; lay under thy head three Bay-leaves newly gathered, and fix thy Imagination upon thy deſire to know him, ſo repoſe thy ſelf to ſleep; and when thou doſt awake, thou wilt preſently remember thy Viſion, as the Perſon, his Name, and the place of his abode: if thou go not to him, he will come to thee, for perhaps he thinks thou doſt not know this Secret. The reaſon why this ſhould be thus, is this; the univerſal Spi-

rit

rit of the Air, which is inclosed in the Stone, cauſeth it. Thus mayſt thou accompany thy ſelf with all the wiſe men in the World, who ſhall appear unto thee rather Beggars, than Rich men, and perhaps can teach thee more than I can, or have done by this; for indeed all things that are Natural are done by it, a Volume would hardly contain them: As to command and converſe with Spirits, which I forbear to ſet down, I mean good Spirits, is not this Angelical wiſdom to know theſe things? Aſtronomy, Aſtrology, and all the Arts of the Mathematicks, are eaſily known in their perfection, this being done that I have told thee; nor is Scholarſhip required, it is the gift of God. You muſt know, before you do theſe things, you muſt take the Stone nine days, as I preſcribed firſt, and it will make thee have an Angelical underſtanding, thou wilt deſpiſe the World, and all in it: then thou wilt know how to ſerve God, and underſtand the Scriptures.

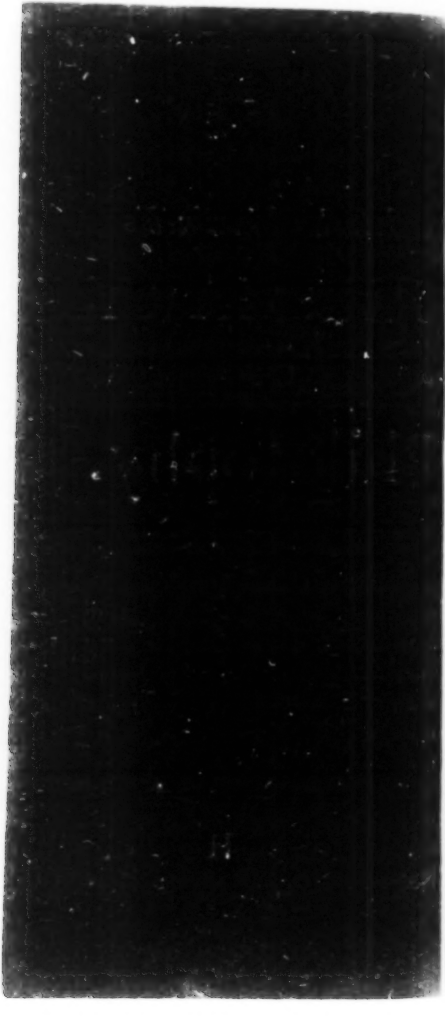
I have written that which was never writ before; think whether they be not Secrets and *Arcana*'s and whether thou ought'ſt to ſhew this or not to any man, but to him that hath the Stone. I have now done, charging thee to have a care of this Writing, commanding thee to ſerve God; for without thou do that, thou wilt never have good of this Art: ſerve him in Spirit and Truth, and ſo to God I leave thee, to direct thee in his ways.

Glory to God in the Higheſt.
Amen.

Nicholas

Nicolas Flammell's

SUMMARY OF Philoſophy.



Nicolas Flammell's *Summary of Philoſophy.*

HE that deſireth to know how Metals are tranſmuted, he muſt know from what Matter they are, and how they be formed in their Minerals; and leſt herein we err, we muſt ſee and obſerve the tranſmutations as in the Veins of the Earth. Minerals out of the Earth may be changed, if they be before ſpiritualized, that they may come into their *Sulphur* and *Argent vive* Nature; theſe are the two Sperms, the one Maſculine, the other Feminine complexions, and theſe are compoſed of the Elements: the Male *Sulphur*, is nothing but Fire and Air; and true *Sulphur* is as a Fire, but not the Vulgar, which is of no Metallick ſubſtance; the Feminine

Sperm, called *Argent vive*, is nothing but Earth and Water. Theſe two Sperms, old wiſe men called *two Dragons*, or *Serpents*, the one is winged, the other not; *Sulphur* not flying the Fire, is without wings; the winged Serpent, is *Argent vive* born up by the Wind, therefore in her certain hour ſhe flieth from the Fire, being unconſtant in it; but if theſe two Sperms, ſeparated from themſelves, be united again by triumphing Nature in the Book of *Mercury*, which is the Fire Metalline, then united it is called of Philoſophers *the flying Dragon*, becauſe the Dragon kindled by his Fire, while he flieth, by little and little ſpreadeth his Fire and poiſonous Vapours into the Air: the ſame thing doth *Mercury*, which placed upon an exteriour Fire, being in his place in a Veſſel, ſetteth on fire his inſide, which is hidden in his profundity; and then may any one ſee how the external Fire doth inflame the natural of *Mercury*, and

and ſhall ſee a poiſonous Vapour to break out into the Air, which ſhall be of ſuch a ſtinking and pernicious poiſon, which is nothing elſe but the Head of the Dragon, which ſpeedily went out of *Babylon*. But other Philoſophers having compared this *Mercury* with the *flying Lyon*, becauſe a Lyon devoureth many Creatures, and recreates himſelf with his voracity, theſe things excepted that reſiſt his violent fury; ſo alſo doth *Mercury*, which hath in himſelf ſuch an operation, that it ſpoileth a Metal of his form, and devoureth it: *Mercury* too much inflamed, devoureth and hideth Metals in his belly; but which of them ſoever it be, it's certain it is not conſumed in his belly, for in their Nature they are perfect, and more than he indurate: but *Mercury* hath in him a ſubſtance of perfecting *Sol* and *Lune*, and all imperfect Metals come from *Mercury*, therefore the Ancients called it the *Mother of Metals*; thence it

followeth, where he is formed to any thing, he hath in him a double Metallick ſubſtance.

And firſt the ſubſtance of the interiour, then of the *Sun*, which is not like the other Metals; of theſe two ſubſtances *Mercury* is formed, which in his Body is ſpiritually nouriſhed: ſo ſoon therefore as Nature hath formed *Mercury* of the two mentioned Spirits, then it laboureth to make them perfect and corporeal; but when the Spirits are of growth, and the two Sperms awakned, then they deſire to aſſume their own Bodies; which done, *Mercury* the Mother muſt dye, which being thus naturally mortified, cannot quicken it ſelf again as before.

Some arrogant Chymiſts endeavour in obſcure words to affirm, that we ought to tranſmute perfect and imperfect Bodies into running *Mercury*; but a Serpent lieth in the Herbs: its true, that *Mercury* may tranſmute an imperfect Body, as Lead, or Tin, and may with

without labour multiply in a quantity, but thereby it loſeth its own perfection, and may no more for this reaſon be *Mercury*; but if by Art it might be mortified, that it might no more vivifie it ſelf, then it would be changed into any thing, as in Cinabar or Sublimate is done; for when it is by Art coagulated, whether ſooner or later it be done, then his two Bodies aſſume not a fixed Body, neither are like to conſerve it, as we may ſee in the pores of the Earth. But leſt any one ſhould err, there are in the Veins of Lead ſome fixed grains of *Sol* or *Lune*, in ſubſtance or nouriſhment: the firſt coaguſation of *Mercury*, is the Mine of Lead, and moſt fit and commodious it is to bring him unto perfection and fixation; for the Mine of Lead is not without a fixed grain of Gold, and which grain Nature did impart: ſo in it ſelf it may be multiplied, whereby it may come to perfection and plenary virtue, as I have tried and may affirm.

Alſo ſo long as it is not ſeparated from his Mine, that is, his *Mercury*, but well kept, for every Metal that is in his Mine, the ſame is a *Mercury*, then may it multiply it ſelf, ſo it may have ſubſtance from his *Mercury*; then will it be like ſome green immature Fruit on a Tree, which the Bloſſom being paſt, is made into Fruit, and then the Apple: but if any ſhould crop away the immature Fruit, then his firſt forming would be corrupted, becauſe man knows not how to give ſubſtance or maturity, as internal Nature, while the Fruit yet hangs on the Tree, and may have ſubſtance and nouriſhment from Nature; for ſo long as maturity is expected, ſo long the Fruit draws ſap or liquor, and that by augmentation and nouriſhment, till it comes to perfect maturity. So is it with *Sol*, for if by Nature a grain be made, and it is reduced to his *Mercury*, then alſo by the ſame it is daily after an inceſſant manner ſuſtained and

reduced

reduced into his place, *Mercury* as he is in himſelf; and then muſt you expect till he ſhall obtain ſome ſubſtance from his *Mercury*, as it happens in Fruits of Trees: for as the *Mercury* of both perfect and imperfect Bodies is a Tree, ſo they can have no more nouriſhment, otherwiſe than from their own *Mercury*: If therefore thou would'ſt gather from *Mercury* Fruit, which is ſhining *Sol* and *Lune*, if it be that they be not far diſjoyned, ſo that it be without long delay, then think not you as Nature did in the beginning, you will again conjoyn and multiply, and may without change augment them.

For if Metals be ſeparated from their Mine, then they (like the Fruit of Trees too ſoon gathered) never come to their perfection; as Nature and Experience makes it appear, that if a Pear or Apple be once plucked from the Tree, it would then be a great folly, if any ſhould again faſten it to the Tree,

and thence expect maturity; for Experience witneſſeth, the more it is handled, the more it withereth. And ſo it is with Metals, for if any would take Vulgar *Sol* and *Lune*, and endeavour to reduce them into *Mercury*, he would altogether play the Fool, for no ſubtle Art is there to be found, whereby he might not deceive him; although many Waters and Cements, or infinite things of that kind he ſhould uſe, he would daily err, and that would happen to him, that doth them who would tye unripe Fruits to their Trees. Although ſome Philoſophers have ſaid well and truly, if *Sol* and *Lune* by a right *Mercury* be rightly conjoyned, that then they will make all imperfect Metals perfect; yet in this moſt men have failed, who having theſe three, Vegetables, Animals and Minerals, which in one thing are conjoyned; for they regard not, that Philoſophers ſpeak not of Vulgar *Sol*, *Lune*, and *Mercury*, which are all dead, and

receive

receive no more ſubſtance from Nature, but remain in their own Eſſence, and can help none other into perfection: they are Fruits plucked off from their Trees before their time, and are therefore of no account, they having nothing more than what they want. Therefore ſeek the Fruit in the Tree that leadeth you ſtraight unto them, whoſe Fruit is daily made greater with increaſe, ſo long as the Tree holdeth it forth; and this work ſeen, is great joy; by this means any may tranſplant this Tree, without gathering his Fruit, and then tranſport him into moiſter, better, and more fruitful places, which in one day may give more nouriſhment to the Fruit, than it received otherwiſe in an hundred years.

In this therefore it is underſtood, that *Mercury* the much commended Tree muſt be taken, who hath in his power indiſſolvably *Sol* and *Lune*, and then tranſplant him into another Soyl nearer the *Sun*, &

that

that thence he may gain amicable utility, in which thing Dew doth abundantly ſuffice; for where he was placed before, he was ſo weakned by wind and cold, that little Fruit was expected from him, where he long ſtood and brought forth no Fruit at all.

For indeed the Philoſophers have a Garden, where the Sun as well morning as evening remaineth with a moſt ſweet Dew without ceaſing; with which it is ſprinkled and moiſtned; whoſe Earth bringeth forth Trees and Fruits, which from thence are planted; who alſo receive deſcent and nouriſhment from the pleaſant Meads. And this is done daily, and there they be both corroborated and quickned, and do not fade; and this more in one year, than in a thouſand where the cold infects them.

Take them therefore, and night and day cheriſh them in a Stillatory upon the Fire; but not with a Wood Fire, or Coal Fire, but in

a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but should be always alike; for a Vapour is the Dew and the Seed of Metals, which ought not to be altered.

We see Fruits if they be too hot with no Dew, they abide on the boughs without perfection; but if heat and moderate moisture sustain them on their Trees, then they prove elegant and fruitful: for heat and moisture are the Elements of all Earthly things, Animals, Vegetables and Minerals.

Therefore Coal Fires and Wood Fires help not Metals; those are violent Fires, that nourish not as the heat of the Sun doth, which also conserveth all corporal things, because it is natural which they follow.

But a Philosopher doth not what Nature doth, for Nature hath created all Vegetables, Animals and Minerals in their own degree, where Nature reigneth: I will not say that men, after the same sort, by

by Art make Natural things; when Nature hath finiſhed theſe things, then by Humane Art they are made more perfect. After this ſort old Philoſophers, for our information, laboured with *Lune*, and *Mercury* her true Mother, of which they made the *Mercury of the Philoſophers*, which in his operation is much more ſtrong than Natural *Mercury*; for this is ſerviceable only to the ſimple, perfect, imperfect, cold and hot Metals; but the Philoſophers Stone is uſeful to the more than perfect and imperfect Metals. Alſo that the Sun may perfect and refreſh them, without diminution, addition or immutation, as they were created of Nature, ſo he leaveth them; neither doth he neglect any thing. I will not now ſay the Philoſophers conjoyn the Tree, for the better perfecting their *Mercury*, as ſome unskilful of things and unlearned Chymiſts do, who take common *Sol* and *Lune* and *Mercury*, and ſo ill-favour'dly handle them, till they

they paſs away into Smoak: and they endeavour to make the Philoſophers *Mercury*, but they never attained to that; that is, the firſt Matter of the Stone, and the firſt *Minera* of the Stone. If they will come thither, and find any good, then to the Hill of the ſeven, where there is no Plain, they would betake themſelves, and from the higheſt they have need to look downwards to the fixt, which they ſhall ſee afar off.

In the height of this Mountain, they ſhall find a Royal Herb triumphing, which ſome have called Mineral, ſome Vegetable and Saturnal; but let the Bones be left, and let a pure clean Broth be taken from, and thus the better part of thy work is done. And this is the right and ſubtle *Mercury of the Philoſophers*, and is to be taken of thee, and firſt the white work he will make, and after the red: if thou have well underſtood me, both of them are nothing elſe, as they call them, but the Practick,

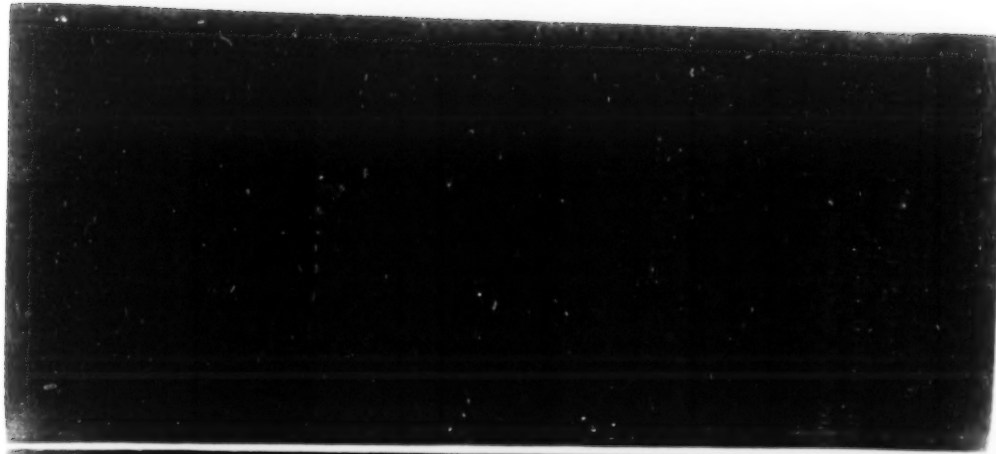
which

which is ſo light and ſo ſimple, that a Woman ſitting by her Diſtaff may perfect it; as if ſhe would in Winter put her Eggs under a Hen and not waſh them, becauſe Eggs are put under a Hen to ſit upon without waſhing them, and no more labour is required about them, than that they ſhould be every day turned, that the Chickens may be the better and ſooner hatched; to the which enough and more than enough is ſaid. But that I may follow the example, firſt waſh not the *Mercury*, but take it and with its like which is Fire) place him in the Aſhes, which is Straw, and in one Glaſs, which is the Neſt, without any other thing, in a convenient Alimbeck, which is the Houſe, and then thence will come forth a Chicken, which with his Bloud ſhall free thee from all Diſeaſes, and with his Fleſh ſhall nouriſh thee, and with his Feathers ſhall cloath thee, and keep thee warm from cold.

There-

Therefore have I written unto you this preſent Treatiſe, that you may ſearch with the greater deſire, and walk in the right way; and I have comprehended this ſmall Work in a Summary, that you might the better comprehend the ſayings of the Philoſophers, which I perſwade my ſelf you will better underſtand hereafter.

FINIS.



CLAVICULA,

OR,

A little Key of *Raymond Lullie Majoricane*;

Which is also called

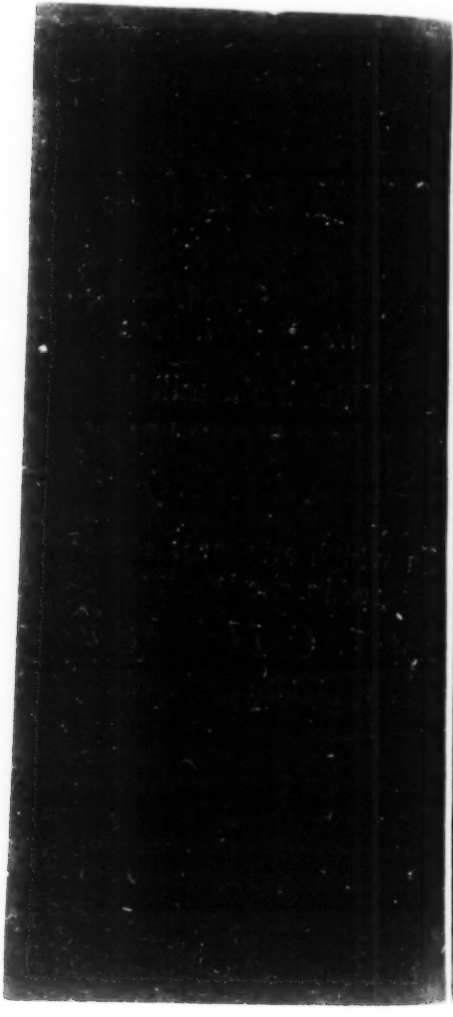
APERTORIUM,

(the Opener)

In which all that is required in the Work of

ALCHYMY

Is plainly declared.



CLAVICULA,

OR,

A little Key of *Raymond Lullie Majoricane.*

WE have called this our Work *Clavicula*, or the Little Key, for without this Work none is able to underſtand what we have wrote in our other Books, in which we have fully declared the whole Art, although with obſcure words, by reaſon of the Ignorant. I have written many and large Books, under divers Sections and obſcure terms, as appeareth in our *Teſtament*, where we have handled of the Natural Principle, where all things are ſet down that belong to this Art, yet under the Hammer in the proper phraſe of Philoſophers. *Item*, in our Chapter in the *Philoſophers*

ſophers Argent vive, and in the ſecond part of the *Teſtament* of the *Exuberation of Phyſical Mines*, and in our Book of the *Firſt Eſſence*, of the *Quinteſſence of Gold and Silver*; afterwards in other Books alſo made by me, where the whole Art is compleatly ſet down, but we have hidden the Secret as much as we could. But ſeeing that no man without this Secret can enter the Mines of the Philoſophers, nor make any thing that can profit him; therefore by the help of the Almighty, whom it hath pleaſed to reveal unto me this Secret, I will declare this whole Art without any fiction: And therefore ſee that you do not reveal this Secret unto the wicked, but unto your entire Friends; though you ought not to give it to men, being it is the gift of God, who will give it to whom he pleaſeth, and whoſoever ſhall have it, ſhall have an everlaſting Treaſure. Although *Luna* receiveth her clearneſs from *Sol*, of theſe two the whole Maſtery de-

dependeth; but ſeeing Metals cannot be tranſmuted (as *Avicen* witneſſeth) in the Minerals, unleſs they be reduced into their firſt Matter, which is true, *viz.* that unleſs you reduce them into *Argent vive*; not Vulgar, that is, not volatile, but fixt; for the Vulgar is volatile, and full of flegmatick coldneſs, and therefore it needeth to be reduced by *Argent vive* fixed, more hot and dry, in qualities contrary to *Argent vive* Vulgar. Therefore I counſel you, O my Friends, that you do not work but about *Sol* and *Luna*, reducing them into the firſt Matter, our *Sulphur* and *Argent vive*: therefore, Son, you are to uſe this venerable Matter; and I ſwear unto you and promiſe, that unleſs you take the *Argent vive* of theſe two, you go on to the Practick as blind men without eyes and ſence; therefore, Sons, I beſeech you walk in the light, with open eyes, and fall not into the ditch of Perdition as blind men.

CHAP.

CHAP. I.

Of the difference between Argent vive *Vulgar, and* Argent vive *Natural.*

WE ſay, that *Argent vive* Vulgar cannot be the *Argent vive* of the Philoſophers, whatever Art it be prepared with, for the Vulgar cannot be detained in the Fire, but by another *Argent vive* corporeal, which is hot and dry, and more digeſted there: I ſay, that our Nature is of a more fixt and hotter Nature, than the Vulgar, and that therefore becauſe our *Argent vive* corporeal, is turned into *Argent vive* current, not teyning the fingers; and when it is mixed with the Vulgar, they are joyned, and embrace one another with the bond of Love, ſo that they never part from one another, as Water mixt with Water, for THUS it pleaſeth Nature: But our *Argent vive* doth enter and mix it ſelf actually with the other

other Vulgar, drying up its flegmatick humidity, and taking away the coldneſs from the Body, making it black as a Coal, which afterward it turneth into Powder. Note therefore, that *Argent vive* cannot ſhew forth ſuch Operations, as our Phyſical or Natural, which in all its qualities hath the heat of Nature, and of true temperature, and therefore it turneth the Vulgar into its temperate Nature; nay it doth moreover ſomewhat elſe, for after its tranſmutation, it turneth it into pure Metal, that is, into *Sol* or *Lune*, according as it is extended; or from *Sol* and *Lune*, as is ſhewed in the ſecond Chapter or Part of our Practick: Beſides this, it hath ſomewhat greater, for it changeth and converteth Vulgar *Mercury* into Medicine, which Medicine can tranſmute the imperfect Metals into perfect: beſides it turneth the Vulgar into true *Sol* and *Lune*, better than thoſe of the Mine. Mark again, that one ounce of our Vulgar Natural

tural *Mercury*, can make an hundred Marks, and ſo until infinity, with *Argent vive*, ſo that the Mine ſhall never fail. Beſides this, I will have you know another thing, that Vulgar *Mercury* is not rightly nor perfectly mixed with the Bodies; for the Spirit cannot be mixed with the Bodies perfectly, unleſs they be reduced into the kind of Nature: And therefore when thou wilt mingle *Lune* and *Sol* in *Mercury* Vulgar, then theſe Bodies muſt be reduced into the kind of Nature, which is called *Argent vive* Vulgar, through the bond of natural Love, and then the Male is joyned with the Female; for our *Argent vive* is hot and dry actually, *Argent vive* Vulgar is cold and moiſt paſſively, as a Female which is kept in her houſes with temperate heat until the *Eclipſis*, and then are made black as Coals, which is the Secret of our true Diſſolution: after they are at laſt truly knit together one with another, ſo that they never part

part from one another, and they become a moſt white Powder, which are the Males and Females engendred by true bond of Love; but the Children will multiply their kinds to infinity, for of one ounce of this Powder, thou ſhalt make infinite *Sol*, and reduce to *Lune*, better than any Metal of the Mine.

CHAP. II.

The extraction of Mercury *out of the Perfect Body.*

℞. TAke one ounce of Calx of *Luna*, let it be calcined in that manner as is ſaid in the end of the Work of our Maſtery; which Calx or Slime muſt be ground into ſubtile Powder upon a *Porphyr*, which Powder ye ſhall imbibe twice, thrice, or four times in a day. with the beſt Oyl of *Tartar*, made in that manner as ſhall be ſaid in the end of our Maſtery, drying it in the Sun until the ſaid Calx ſhall drink up of the ſaid

Oyl, four or five parts more than the Calx it ſelf was, grinding it always upon the *Porphyrie*, as is ſaid: And in the end, let the Calx be dried up well, that it may well be reduced into Powder; and when it is well pulverized, let it be put into a Boults-head with a long neck: put of our ſtinking Menſtrual made of two parts of Red Vitriol, and one part of Salt-peter, and let the ſaid *Menſtruum* firſt be diſtilled ſeven times, and let it be well rectified, by ſeparating the Earthly Fæces, in ſo much that the ſaid Menſtrual be altogether Eſſential. Afterwards let the Boults-head be well luted, and put to the Fire of Aſhes, with a little Fire of Coals, until you ſee the ſaid Matter boyl and be diſſolved: afterwards diſtill it upon Aſhes, until it loſeth the *Menſtruum*, and the Matter be altogether cold; and when it is cold, let the Veſſel be opened, and the Matter which is cold be put into another Veſſel that is very clean, with its Cap or Head

Head on, well luted to a Furnace upon Aſhes; and when the lute is well dried, let the Fire be made by degrees in the beginning, until you get all its Waters: afterwards augment the Fire until the Matter be dried, and the ſtinking Spirits exalted to the Cap or Head, and in the Receiver; and when you ſhall ſee ſuch a ſign, let the Veſſel be cooled by diminiſhing the Fire: And after the Veſſel is cooled, let the Matter be taken out and made into ſubtil Powder upon the *Porphyrie*, ſo that the Powder may be impalpable, which muſt be ſet in an Earthen Veſſel well luted and well glazed: afterward put upon this ſaid Powder common Water boyling, ſtirring always the Matter with a clean Stick, until the Matter become thick as Muſtard; and ſtir the ſaid Saltiſh Matters with a Stick, until you ſee appear grains of *Mercury* from the Body, and that a great quantity of the ſaid quick *Mercury* appear, according as you have put in of the

perfect Body, that is of *Luna*; and until you ſhall have a great quantity, pour upon it boyling Water, and at length ſtirring it until all the Matter be reſolved into a Matter like unto *Argent vive* Vulgar: let the terreſtriety be taken away with cold Water, and dried up by a cloth; afterwards let it give through a Leather, and you ſhall ſee wonders.

CHAP. III.

Of the Multiplication of our Argent vive.

In the Name of God, Amen.

℞. OF pure Silver three groſtes, made into thin Plates, and make *Amalgama* with four groſtes of *Argent vive* Vulgar, well waſhed; and when the *Amalgama* is made, then let it be put into a little Boults-head, with a neck one foot and a half long. Afterwards ℞. three groſte of our *Argent vive*, formerly extracted and reſerved from the *Lunary* Body, and let

let it be put upon the *Amalgama*, made of the Body and *Argent vive* Vulgar: let the Veſſel be luted very well with the beſt lute, and let it be dried, when this is done, ſtirring the Veſſel exceeding well, that the *Amalgama* may be well mingled; and thus the *Argent vive* may be well mixed with the Body. Afterwards put the Veſſel in which the Matter is, in a little Furnace, to a little Fire of Coals, and let its heat not exceed the heat of the Sun, when *Sol* is in the Sign of *Leo*, for another heat exceeding that would deſtroy the Matter, and the one would fly from the other: and let ſuch a Fire be continued, until the Matter become black as Coals, and thick as Pultis; and let the Fire continue in this degree, until the Matter be changed into a gray brown colour; and when the gray appeareth, increaſe the Fire in one point or degree, and let this ſecond degree continue until the Matter begin to become white, to

the moſt pureſt whiteneſs; afterwards augment the Fire to the third degree, continuing it until the Matter become whiter than Snow, and be converted into pure Powder, whiter than Aſhes: and then you have *Calx vive*, or the quick Slime of the Philoſophers, and its Sulphury Mine, which the Philoſophers have ſo much hidden.

CHAP. IV.

The Property of the ſaid Calx, or Slime.

THe ſaid Calx converteth *Mercury* Vulgar into moſt white Powder infinitely, which can be reduced into true Silver, with ſome of the Bodies of *Luna*.

CHAP. V.

Multiplication of the Calx.

℞. THe Veſſel with the Matter, wherein put two ounces of *Argent vive* Vulgar, well waſhed and dried; afterwards lute

lute the Veſſel well, and put it where it was before, governing and adminiſtring to it the Fire of the firſt, ſecond, and third degrees, as before, until the Matter be reduced into a moſt white Powder, and ſo you may multiply to infinity.

CHAP. VI.

The Reduction of this Calx viva, *into* Luna.

WHen thou thus haſt gotten a great quantity of our *Calx viva*, or of our Mine, take a Crucible not covered, in which put one ounce of pure *Lune*, and when it is melted, put thereupon four ounces of thy Powder in ſmall Pills, let thy Pills be the weight of the fourth part of an ounce: let them be put upon the middle *Lunæ* by degrees, always continuing the Fire ſtrong, until all the Pills be projected and melted, together with the *Lune*, and in the end make a ſtrong Fire, until it be in-

corporated: afterward project it in an Ingot, and thou ſhalt have five ounces of Silver more pure than the Natural: and thus thou mayſt multiply thy Philoſophical Mine as thou pleaſeſt.

CHAP. VII.

Of our great Work to the White, and to the Red.

REduce the *Calx viva*, as is ſaid before of *Luna*, into *Argent vive*, which is our Secret: Take therefore four ounces of our *Calx*, and reduce them into *Argent vive*, as thou didſt with *Luna*, of which *Argent vive* thou mayſt have at leaſt three ounces: put this in a little Poult-head with a long neck, as thou didſt before; afterwards make *Amalgama* with one ounce of true *Sol*, with three ounces of *Argent vive* Vulgar, and put upon it *Argent vive* of *Lune*, moving it ſtrongly with thy hands, that all may be mingled together: afterward put the Veſſel, well luted

luted as before, in the Furnace, making the Fire of the firſt, ſecond, and third degree: in the firſt degree thy Matter will become black, like to a Coal, which then is called the *Eclipſis* of *Luna* and *Sol*, and there will be a true commixtion, whereby is begotten the *Sun* and *Sulphur*, which is full of temperate bloud; after the appearing of his colour, continue the Fire of the ſecond degree, until the Matter become gray, then continue the third degree until the Matter appear moſt white; afterwards augment the Fire to the fourth degree, continuing ſo that the Matter may appear red as Cinnabar, and the Aſhes become red: this Calx you may reduce into the fineſt *Sol*, as is ſaid before of *Luna*.

FINIS.

SECRETS DISCLOS'D.

One Friend to another; as Bloomfield *ſuppoſe,*
The Philoſophers Stone the
Secrets doth diſcloſe.

I Shall tell it to you openly: Our Medicine is a Stone, that is no Stone; and it is one thing in kind, and not divers things, of whom all Metals be made; and ſo it is no Salts, nor Waters, nor Oyl combuſtible, nor mans Hair, nor mans Bloud, nor Iron, nor Goats horns, nor Herbs, nor none ſuch things that diſcord from Metals, as many Fools deviſe: But he is two things, for he is Water and Earth; not Water of Clouds, nor of Corroſives, nor Water of Salts, but Water of the Sun and the Moon, that burns our Earth more than any

any Fire. And it is three things, that is, Body, Spirit, and Soul; and it is four things, Earth, and Water, and Air, and Fire; and therefore he is found in every place, and in every time. And he is alſo unſtable in colour, as a ſhame-fac'd Woman that changeth her colour for dread of her Love, that reproveth her of untruth; for now ſhe is pale, now green, now red: ſo our Stone is turned to all colours, for he is black, and white, and pale, and blew, and green, and red; of this Matter our Medicine is made that we call *Ixir*, and *Elixir*, that is, the *Philoſophers Stone*. Take this Stone, and put him in a well-cloſed clear Veſſel, that thou mayſt ſee his working; and when thou haſt Water of Air, and Air of Fire, and Fire of Earth, then it is done, for the Spirit is departed from the Body, and leaveth the Body dead and black: But if the Sepulchre be well cloſed, he will come in again to the Body, and make him riſe again to life,

and

and then the Body and the Soul ſhall ever be together.

And therefore take a Red man, and a White woman, and wed them together, and let them go to Chamber both, and look that the door and the windows be faſt ſparr'd, for elſe the Woman will be gone away from her Husband: And if ſhe lye with him right warm on Bed, then beware that ſhe go no where out, for if ſhe do, he ſhall never overtake her, if he were as ſwift as a Faulcon; for if ſhe may no where out, ſhe will come to him again, and lye with him on Bed; and then ſhe ſhall conceive and bear a Son, that ſhall worſhip all his Kin, and then will ſhe never after go away from her Husband.

For this Man and this Woman getteth our Stone: But the Man muſt be fell and quaint to make her to abide with him with meekneſs, and not with ſturdineſs; for if he be boiſterous to her in the beginning, ſhe will flee away from him,

him, and if he be eaſie with her in the beginning, ſhe will be his Maſter a good while. This is a hard marriage, nevertheleſs one comfort this is, after that ſhe hath born a Child, and known ſomewhat of diſeaſe, ſhe will be the more ſober, and never leave him after. But ſhortly, all our working is no more but take our Stone, and make him rotten in Horſe-dung, and then ſeeth him in his own Water, and afterwards fry him in his own Greaſe, and then roaſt him till his Greaſe and his Water be all dried up, and then burn him all to Powder, and then bake him on an Oven till he will melt as Wax, and then thou haſt an end. And then thank God that this Work is ſo eaſie, for thy Stone is but one thing, and all one Veſſel, and all one working, from the beginning to the ending: but look that thy Fire be eaſie and ſoft in the Putrefaction, and in the Solution, and the Diſtillation, till it be black; but then ſtrengthen it always

alway ſtill in the Deſiccation, and the Imbibition, and in the Sublimation, and in the Coagulation, and the Congelation, and fixing of the Spirits, and in the Calcination, and in the Incineration; but in the Citrination, and Rubification, and Inceration, and Liquefaction, is all their ſtrength. But if thou underſtand not this, Friend, meddle thou not of this Art, until thou have gone better to School; and hold this in Counſel for my love, as I ſhall truſt to you hereafter.

Farewell.

A Philoſophical Riddle.

A Strife late roſe in Heaven, yet undecided,
And the chief Deities were by pairs divided:
Saturn *and* Luna *one Opinion held,*
Which Jove *and* Mercury *(combin'd) refell'd:*
Venus *and* Mars, *that ſtill have loved either,*
Gainſaid them all, and would aſſent with neither.
In this dire brawl, 'tween theſe three pairs begun,
To Judge and Umpire, they all choſe the Sun:
Therefore amidſt them all, his place is ſtill,
With power t' advance and grace which part he will,
By all their joynt aſſents; for as his might
Great is, ſo cleareſt is of all his Light;

And

And thoſe with whom he holds muſt needs as beſt
And worthieſt, bear the Glory from the reſt:
And ſince he needs muſt joyn with one (for odds)
Cannot remain long 'mongſt agreeing Gods.
Shew me (ſome man that can) with which of theſe
Three pairs the God conſents, and beſt agrees;
And (on the New Lights word) I that before
Knew nought, will reſt and ask no Queſtion more.

THE

THE ANSWER OF *Bernardus Trevisanus*, TO THE EPISTLE OF *Thomas* of *Bononia*, Physician to K. *CHARLES* the 8th.

The Anſwer of Bernardus Treviſanus, *to the Epiſtle of* Thomas *of* Bononia, *Phyſician to King* Charles *the Eighth.*

Reverend Doctor, and Honoured Sir,

WIth the tender of all poſſible Reſpects and Services be pleaſed to underſtand, that I have received your very large and copious Letter by Mr. *Awdry*, together with the Stone of your moſt ſecret Work; which truly is a remarkable argument of your Friendſhip, by which the confidence you put in me appears manifeſt and very great, and with how great and piercing a Wit alſo you are illuſtrated. Now then I ſhall very willingly Anſwer unto your Epiſtle: Some things I ſhall approve, which you have written learnedly and

and ingeniously, other things I shall briefly touch, and refute strictly and Philosophically, but not arrogantly, and throughly discuss them with submission and respect unto your Honour, and request: For in this sacred and secret Art, as in others, the truth of the Theory ought to be confirmed by Practical experience. Now therefore, Reverend Doctor, let us visit one another with such Returns and Treatises, since we may not be bodily united. But it is your wisdom (as you very well know) to know and inspect things by their Causes, for Experience is deceitful when not guided by a previous understanding. There is necessary to the Students in Philosophy, a strong and discreet meditation, that the Work they undertake may be conveniently brought on to its utmost perfection: For contingent errors happen unto them who will fall to work, omitting or neglecting the judgment of a mental practice, which the

the Theory frameth in the mind before the operations proceed to the compoſure of any Work: For Work muſt attend Nature, and not Nature follow Work. He then that would effect any thing, muſt prepare his mind with the knowledge of the Natures and eventual Accidents of things, and afterwards he may ſafely put his hands to the Work. And indeed I clearly perceive your mind to be highly inſtructed in theſe things, by your Experiment ſet down fully in your Epiſtle: For as Water which is cold and moiſt, if it be well mixt with Vegetables, aſſumes another quality, and in decoction takes to it and puts on it the quality of the thing wherewith it is throughly mixt; ſo alſo *Quick-ſilver* aſſumes different natures and qualities in things familiar unto it, and throughly mixt with it: as if it be joyned to the *Sun*, the qualities of the *Sun*; if to the *Moon*, thoſe of the *Moon*; if to *Venus*, of *Venus*: and ſo in other kinds of Metals.

Their

Their kinds therefore ought to be decocters therein, and *Mercury* is their Water, in which by a mutual alteration it assumes in a convertible manner their mutations. And this Water contracts unto it self from them a Nature in a resemblance to Vegetables, decocted in simple Water: though these kinds are not altered in their colour outwardly, under the form of fluidity, in respect of the thickness of the Matter and Earth immersed in, and united proportionably to the Water of *Mercury*; but we find it otherwise in other diaphanous humidities: For this altered, Nature is altered, and its colour outwardly is hid under the appearance of *Mercury*, and is not manifest to the sight. And this you at large discuss and shew, how simple River Water is the first Matter and nourishment of Vegetables, and consequently of all living and sensitive Creatures: therefore if any of them all be decocted in it, it assumes and puts on it self the vir-

tue

tue and propriety of their Nature: wherefore being in it ſelf cold in the higheſt degree, yet by means of things decocted in it, it works in us the effect of a thing hot in the firſt degree, that I may uſe your words. Moreover, there is nothing that nouriſheth more than the Broth or decoction of good Fleſh; and if the Water in which Fleſh and Herbs are boyled, or the things boyled in Water, be eaten moiſt, or the ſimple Water after boyling be taken or drank, it hurts not at all, yea it will profit and help much, although before in its ſimplicity and nature it would have been hurtful. Now this comes to pass becauſe that Water is not ſuch, as it was before. In like manner *Quick-ſilver* is the Matter of all Metals, and is as it were Water, (in the Analogy betwixt it, and Vegetables or Animals) and receives into it the virtue of thoſe things which in decoction adhere to it, and are throughly mingled with it; which being moſt cold,

may yet in a ſhort time be made moſt hot: and in the ſame manner with temperate things may be made temperate, by a moſt ſubtle artificial invention. And no Metal adheres better to it than Gold, as you ſay, and therefore as ſome think Gold is nothing but *Quick-ſilver*, coagulated by the power of *Sulphur*, *&c.* And thence you would conclude, as I think, and well, that if Gold be decocted and diſſolved rightly in the natural way of Art, *Quick-ſilver* it ſelf will obtain the natural properties of that Gold. But the way of this decoction and ſolution of Metals, is known to very few, and it manifeſtly appears: for the cauſe of this Solution is the moiſtneſs of *Mercury*, reſtrained by the compactneſs of an Homogeneal Earth; and contrarywiſe, the coldneſs of the Earth, reſtrained by a Water Homogeneal to it ſelf, the Homogeneouſneſs of qualities remaining: So that there is in it a ſingle dryneſs, and double coldneſs, a ſimple

ſimple moiſtneſs, but under a diſproportion of immaturity to the anatical proportion of the ripe digeſted Sun. The diſſolver therefore differs from the diſſolvend in proportion and digeſtion, and not in matter: becauſe Nature might make this of that, without any additional mixture, as Nature doth wonderfully and ſimply produce Gold of *Quick-ſilver*, as you have learnedly diſcourſed in your Epiſtle. For in Vegetables, the moiſture of ſimple Water is taken for an intrinſick diſſolution, that things congealed by Art, might diffuſe into it their effects; and the diſſolution of things come about with the coagulation of Water, and the coagulation of Water with the diſſolution of things, and contrarywiſe: and ſo it is likewiſe in the Mineral Water, and things of its kind. He therefore that knows the Art and Secret of Diſſolution, hath attained the ſecret point of Art, which is to mingle throughly the kinds, and out of Natures to

extract Natures, which are effectually hid in them. How hath he then found the truth, who deſtroys the moiſt nature of *Quick-ſilver*? as thoſe Fools who deform its kind from its Metallick diſpoſition or diſſolution, and by diſſolving its radical moiſture, corrupt it, and diſproportion *Quick-ſilver* from its firſt Mineral quality, which needs nothing but purity and ſimple decoction. For example, they who defile it with Salts, Vitriols, and aluminous things, deſtroy it, and change it into ſome other thing, than is the nature of *Quick-ſilver*: For that Seed which Nature by its ſagacity and clemency compoſed, they endeavour to perfect by violating and deſtroying it, which undoubtedly is deſtructive to it, as far as concerns the effect of our Work. For the Seed in humane and ſenſitive things, is formed by Nature, and not by Art, but it is joyned by Art, and well mixed; but nothing is to be taken from it, nor added to it, if the ſame *ſpecies*

muſt be renovated by the procreation of its own kind: ſo the ſame Matter muſt abide and continue, that the ſame Form may follow, which it doth not otherwiſe. Wherefore, excellent Doctor, falſe and vain is all their doctrine, which altereth *Mercury*, which is the Seed, before the Metallick *ſpecies* be joyned with it: For if it be dryed up, it diſſolves not. What then can it do in the ſolution of things of its own *ſpecies*? For if it be heated beyond its natural digeſtion, it will not cauſe nor generate in the Metalline *ſpecies* a Feveriſh heat as it were, and will impertinently turn cold into hot, and paſſive into active; and the errour from thence will be incorrigible, and labour loſt. For example, Fools draw corroſive Waters out of inferiour Minerals, into which they caſt the *ſpecies* of Metals, and corrode them: For they think that they are therefore diſſolved with a natural Solution, which Solution truly requires a

permanency of the dissolver and dissolved together, that a new *species* might result from both the Masculine and Feminine Seed: I tell you assuredly, that no Water dissolves any Metallick *species* by a natural Solution, save that which abides with them in matter and form, and which the Metals themselves being dissolved, can recongeal: which thing happens not in *Aquafortis*, but rather is a defilement of the Compound, that is, of the Body to be dissolved. Neither is that Water proper for Solutions of Bodies, which abides not with them in their Coagulations; and finally *Mercury* is of this sort, and not *Aquafortis*, nor that which Fools imagine to be, a lympid and diaphanous *Mercurial* Water: For if they divide or obstruct the homogeneity of *Mercury*, how can the first proportion of the Feminine Seed consist and be preserved? Because *Mercury* cannot receive Congelation with the dissolved Body, neither will the true kind be reno-

renovated afterwards in the administration of the Art, nay but some other filthy and unprofitable thing. Yet thus they think they dissolve, mistaking Nature, but dissolve not: For the *Aquafortis* being distracted, the Body becometh reliable as before, and that Water abides not with, nor subsists in the Body, as its radical moisture. The Bodies indeed are corroded, but not dissolved; and by how much more they are corroded, they are so much more estranged from a Metallick kind. These Solutions therefore are not the foundation of the Art of Transmutation, but the impostures rather of Sophistical Alchymists, who think that this Sacred Art is hid in them. They say indeed, that they make Solutions, but they cannot make perfect Metallick *species*, because they do not naturally remain under the first proportion or kind, which *Mercury* the Water allows in Metallick *species*. For *Mercury* is corrupted with Metals by way of

alteration, not diſſipation: becauſe Bodies diſſolved therein are never ſeparated from it, as in *Aquafortis* and other corroſives, but one kind puts on and hides another, retaining it ſecretly and perfectly: ſo *Sol* and *Lunæ* diſſolved, are ſecretly retained in it. For their nature is hid in *Mercury*, even unto its condenſation, of which they lying hid are the cauſe, in as much as they are latent in it: and as *Mercury* diſſolves them, and hides them in its belly, ſo they alſo congeal it, and what was hard is made ſoft, what was ſoft, hard; and yet the kind, that is, *Metals* and *Quick-ſilver*, abide ſtill. He therefore who thus diſſolves, congeals rather, and the corrupted *ſpecies* conjoyned, receive their old form by an artificial decoction: Notwithſtanding this diſſolution makes ſeveral colours appear, becauſe the *ſpecies* remain as it were dead, yet their intrinſical proportion is permanent and entire. So the Lord in the Goſpel ſpeaks by way of ſimili-

tude

tude of Vegetables, *Unleſs a grain of corn fallen on the earth do dye, it abides alone; but if it dye, it brings forth much fruit*: Therefore this alterative corruption hides forms, perfects natures, keeps proportions, and changes colours from the beginning to the end: For when the Water begins to cover the Earth, the black colour begins to be hid under the white; when the Air covers the Water and the Earth, the citrine colour appears; which is turned to red, when the Fire covers the Air, or the other three Elements. And theſe laſt colours abide hiddenly and intrinſically, and appear under the ſhew of a white Spirit in liquid *Mercury*, until it be recondenſed in the Powder which is in the Bodies: becauſe the Soul lies hid in the Spirit, as in the condenſation the Spirit and the Soul lie hid in the Powder or Body. For there is a corruption in the things to be altered, but no diſſipation of parts, unleſs ſome ſuperfluous parts be

to be rejected as unprofitable for generation, whereupon the Artificer purifies his Work, that digestion may succeed better. This is manifest by example in Grain, for of two grains of Wheat, if the one be cast into good ground, there it putrifies, dies, and loses its external form, but nothing thereof is dissipated, yea in its time it encreases into a multiplicity of Fruit, and there is indeed made a corruption only of the form, and not any dissipation of the matter: But if the other grain be cast into the Fire, then both matter and form are corrupted, and the whole is dissipated, and that corruption is unprofitable for generation. Wherefore Water dissolves not Bodies, but those only of its own kind, and by which it may be condensed; nor can Bodies be at all nourished to generation, but by their like, which can preserve the *species* destroyed by that transmuting Body, through the artifice of the Work: though Vegetables are nou-

nouriſhed by things of different kinds, yet before they nouriſh them, they are aſſimilated (the diſſolution of them being firſt made) according to the proportion of the things which ſuck and draw them to them. It muſt be noted therefore, that the Solution of Metals may be made by different ways: one, which Fools know, as is aboveſaid, with Foreign things, which abide not with the diſſolved Metals, which is rather to be called a corroſive deſtruction and defilement of the Compound. The ſecond Solution is made by the power and force of Fire, which is no true Solution, but a melting rather of the colligated Elementary parts: for the outward heat of the Fire, in diſſolving the Compound, finds out its intrinſical, natural or native Fire within, which internal and proportional Fire dwells in the Air, therefore it diſſolves the Air it ſelf. But that diſſolved Air reſides and dwells in the Water, and the Water in the Earth,

Earth, and the Water it self dissolves the Earth, so that it melts both the active and passive; but this melting is no true Solution, yea it is a dissipation, because the Elements there being homogeneous to one another, and proportionably fixed, by digestion are mixt, and one of them educed out of the power of another generally: And therefore this falls out even in pure Bodies, in which the Elemental natures are fixed. Wherefore in them the flame of Fire causeth melting, and dissolves that whole Body to fluidity, and not to a separation; because Fire cannot flow, unless the Air consubstantial to it flow; neither doth the Air flow, unless the Water be dissolved; nor doth the Water flow, unless the Earth flow: and contrariwise, as the Earth is dissolved by the Water, so on the contrary side the Water retaineth the Air, and congealeth it: and in the same manner ascending upwards, the Air retaineth the Fire in Congelation,

tion, becauſe the more fixt and fixing Elements cauſe fixation, by acting together on one another; as Earth and Water, and in a contrary manner Fire and Air, act together each on other unto Solution. But this Solution is called a melting of the Compound, and not properly a Solution of it, becauſe the parts ſeparable from one another in the generation of the Compound, are not diſſolved, as is done in the third and truly Philoſophick Solution, when the Compound is diſſolved in the manner aforeſaid, and yet the parts abide unſeparated, though ſeparable; ſo that the virtue of the moſt digeſted Elements may be extracted from things to be diſſolved by the diſſolver, that is, *Quick-ſilver*, and the groſſer parts in ſuch a diſſolution acquire ſome latitude of ſubtilty, becauſe the Body is turned into Spirit, and contrariwiſe the Spirit into Body; fixed things are turned into volatiles, and volatiles to fixed. For this Solution is poſſi-

ble

ble and natural, that is, by Art of Nature ſubſerving thereto; and this is ſole and neceſſary Solution, in the Work of the Philoſophers, which can be done by no other thing than *Quick-ſilver* only, with a prudent proportion: ſo as a good Artificer knowing from within the natures and proportions, ought to make the proportion from his firſt entrance upon the Work. For theſe two, Sir, are ſufficient for this Work, and nothing elſe enters it, nor generates and multiplies, as we have ſaid. Beſides, you ſay that Gold, as moſt think, is nothing elſe than *Quick-ſilver* coagulated naturally by the force of *Sulphur*; yet ſo, that nothing of the *Sulphur* which generated the Gold, doth remain in the ſubſtance of the Gold: as in an humane *Embryo*, when it is conceived in the Womb, there remains nothing of the Father's Seed, according to *Ariſtotle*'s opinion, but the Seed of the Man doth only coagulate the *menſtrual* blood of the Woman:

in

in the ſame manner you ſay, that after *Quick-ſilver* is ſo coagulated, the form of Gold is perfected in it, by virtue of the Heavenly Bodies, and eſpecially of the Sun. But by your good leave, and with reſpect I muſt tell you, we muſt not think ſo: For being we are Philoſophically perſwaded, that Gold is nothing but *Mercury* anatized, that is, equally digeſted in the bowels of a Mineral Earth; and the Philoſophers have ſignified, that this very thing is done by the contact of *Sulphur* coagulating the *Mercury*, and by reaſon of its operation, that is, from *Mercury* being digeſted and thickned by a proportionate heat. Wherefore we muſt know, that Gold is *Sulphur* and *Mercury* together, that is, the coagulant and the coagulated in one: and nothing added from without thereto, but only a pure digeſtion or maturation, which multiplies qualities, and excites one Element from another out of their pure poſſibility into act, no other

other thing whatſoever being ſuperadded. But this digeſtion or maturation is produced actively, from the ſuperiour Elements, that is, the Fire and Air, which are not actually but potentially in *Mercury*; which yet being excited and aſſiſted by an external heat, and by the proper and natural digeſting heat, the paſſive Elements in *Mercury* are by them ſubtilized, being not only potentially exiſtent, but actually, towards Water it ſelf, and the Water is ſubtilized towards Air, and Air follows to Fire; and in this proportionable action of Nature, and digeſtion of *Mercury*, the Male and Female abide together in cloſed Natures; the Female truly as it were Earth and Water, the Male as Air and Fire: which Earth and Water the Philoſophers do mingle in Gold, but called the Air and Fire a *Sulphur* as it were therein: neither is there any other Foreign addition in the bowels of the Earth. And therefore in Art above ground neither

is

is there found any Foreign addition, to digeſt or condenſe *Mercury* into the nature of Gold, or other *ſpecies* of Metals. Therefore the Philoſophers have ſaid, that *Sulphur* and *Mercury* make *Sol*, that is, its corporeity and permanency: And therefore it is not hence concluded, that the external artificial heat, ſtirring up and aſſiſting the proportional intrinſick heat, to digeſt and ripen the other two leſs digeſted and immature Elements in *Mercury*, namely its Water and Earth, is of the ſubſtance of the Compound. For the external heat is not permanent within, with the quantity and weight of the Matter, nor adds any thing thereto: But the intrinſick proportionate natural and ſimple heat is permanent, with the quantity and weight of the *Mercury* digeſted by it; becauſe that heat is an intrinſick and eſſential part of *Mercury* it ſelf, to wit, the two more active Elements in it, namely Air and Fire. Therefore Fools do ill and ab-

abſurdly underſtand that ſaying of the Philoſophers, that *Sulphur* and *Mercury* beget *Sol*; becauſe, as is ſufficiently known, as neither Air nor Fire in the firſt *Mercurial* compoſition, nor afterwards in the natural Metallick digeſtion, depart nor are ſevered from Water and Earth, ſo neither doth *Sulphur* (which is no other than Air and Fire) depart nor is ſeparated from *Mercury*, which is the ſame with Water and Earth. And he is not a natural Philoſopher who imagines or aſſerts the contrary: for the digeſtion of Gold happens and is made of the firſt *Mercurial* proportion, without any addition made thereto by Nature under, or Art above ground, as is ſaid. Neither is that repugnant to what we have ſaid, that a pure *Sol* and clean *Mercury* muſt in this Art be conjoyned, becauſe this is not done to that intent to affirm, that there is one *Sulphur* in *Sol*, and another in *Mercury*, or that there is one *Mercury* in *Sol*, and another in *Mercury*,

cury, but because the digestion is more mature and perfect in *Sol*, than *Mercury*. And also in the Sun the *Sulphur* is more mature and digested, and therefore more active than in *Mercury*: whence the Philosophers have affirmed *Sol* to be nothing else but *Quick-silver* matured. For in *Mercury* there are only two actual Elements, to wit, Water and Earth, which are passive; but the active Elements, Air and Fire, are only potentially therein. But (as it is known) when those Air and Fire in a pure *Mercury*, are deduced from possibility into act, that is, to a due digestion and proportionable concoction, then it becomes Gold. Wherefore in Gold there are four Elements conjoyned in equal and anatical proportion, in which therefore there is actually a more ripe and active *Sulphur*, that is, Air and Fire, than in *Mercury*: Wherefore Gold is by Art dissolved with *Mercury*, that the unripe may be holpen by the ripe, and so Art decocting,

cocting, and Nature perfecting, the Compoſition is ripened by the favour of Chriſt. Whence the cauſe may be derived, why by the help of the Philoſophick Art, more perfect, noble, and by many degrees more elevated Gold is made, ſooner and in leſs time, than by the work of Nature. Becauſe Nature doth act and work this by boyling and digeſting *Mercury* alone in the bowels of the Earth, without any aſſiſtant: which cannot be brought on to the due proportion of Gold, or any other Metal, in a little time. But our Art helps the work of Nature, by mingling with *Mercury* ripe Gold, in which is a *Sulphur* excellently digeſted, and therefore maturing and quickly digeſting *Mercury* it ſelf, to the anatick proportion of Gold, by ſubtilizing its Elements: whereupon there follows by Art a wonderful abbreviation of this natural Work. Wherefore, my Doctor, I return to the former points; we muſt not imagine, according to

their

their miſtake, who ſay, that the Male Agent himſelf approaches the Female in the coagulation, and departs afterwards; becauſe, as is known in every generation, the conception is active and paſſive: Both the active and paſſive, that is, all the four Elements, muſt always abide together, otherwiſe there would be no mixture, and the hope of generating an off-ſpring would be extinguiſhed. For in every man, the Maſculine Seed to the end of his life is called in him the Agent, when it is firſt mingled with the Feminine; and whether it be ſhed out, or conſumed in him, Nature for its ſake doth vegetate, and is wonderfully increaſed and nouriſhed, and makes to it ſelf in the ſame mans loins the like ſpecifick Seed. The like is to be judged of the Feminine Seed in the Women; wherefore both theſe Seeds abide always, and are to be eſteemed for original Agents, and firſt Patients. Yet there is a various or different nativity or gene-

ration

ration of Mixts and Vegetables: For they are called Simple Mixts, which grow under ground, out of our sight, or about the surface thereof, by the commixture of the Elements alone compounded one with another: or from their first Solution; because they grow not as Vegetables, but how much soever of matter was compact and mixt in them, so much of their first weight is reserved in the same Compounds. For example sake: how much soever at first a mass of some *Mercurial* substance doth weigh in its Mineral disposition in the bowels of the Earth, so much weight of Gold will abide digested therefrom: and the *Scoriæ* and *Fæces* rejected from it, will rather be diminished than multiplied, because they receive no nourishment. But there are manifold degrees of this first and simple natural mixture: The first is, the naked concretion and composition of the four Elements, and that immediate, in which there is not yet any change

change made, or exaltation of one Element into another: but a ſimple union of a ſymboliz ng compoſition of them, perſevering and abid ng; of which ſort Stones are. The ſecond degree follows upon the firſt, becauſe from the aforeſaid Stones, Minerals (about which we diſcourſe) are generated, and the more noble ſubterraneous *ſpecies* emerge and ariſe from hence: becauſe in theſe begin the action of Elements, and their mutual tranſmutation, though their action is not in ſo great vivacity and virtue as in Vegetables and Senſitives, becauſe they have neither growth nor ſenſe, as we have ſaid before. The third degree is that which comprehends precious Stones and Gems, becauſe in them is found a perfect and compleat action, from the virtue of the Elements compacted and acting mutually, as I have declared more largely in my *Philoſophy*: where I have perſpicuouſly manifeſted this third degree, together with the

the ſecond, to be a mean betwixt the firſt and ſecond compoſition of Natural things. Then another nativity or generation is that which is not accounted to be of Simple Mixts, but Compound Vegetables: which are truly diviſible into four kinds, or Claſſes, as I have diſcourſed more largely in my other Book which I ſent you. For there are Vegetables, but Senſitives more eſpecially, which for the moſt part beget their like, by the Seeds of the Male and Female for the moſt part concurring and commixt by copulation; which work of Nature the Philoſophick Art imitates in the generation of Gold. No man can artificially perfect any humane Seed, but we can by Art diſpoſe a man to a productive generation of his like: For the vital Seeds are only digeſted in a vegetable manner by Nature, in the loins of both Parents; but we can by coition mix the Parents Seeds in natural Veſſels, which copulation is as it were an Art

Art disposing and mingling those natural Seeds, to the begetting of Man. For example sake; the Seed of the Man, as more ripe, perfect and active, is by this artifice joyned with the Seed of the Woman, more immature and in a sort passive; which Seed of the Man, because it actually contains in it the working Elements, to wit, the Air and Fire, is therefore more ripe and active for digestion, But the Female Seed doth more actually contain the undigested and passive Elements, and which therefore are to be digested, as the Earth and Water, which being shed out and mingled together in the natural Vessels of the Female, no Foreign thing being added thereto, (but the external heat of the Woman exciting and helping the proportionable inward heat of the Mans Seed) the active Elements of the Mans Seed, digest and ripen the Feminine Seed, and thence a Man is generated, compleat and perfect according to his

Nature. So it is in our Philoſophick Art, which is like this procreation of Man; for as in *Mercury* (of which Gold is by Nature generated in Mineral Veſſels) a natural conjunction is made of both the Seeds, Male and Female, ſo by our artifice, an artificial and like conjunction is made of Agents and Patients. For the active Elements which obtain the name of the Maſculine Seed, are naturally conjoyned with the paſſive Elements, which are as it were the Feminine Seed; but herein the due natural proportion is always to be obſerved. Now this firſt *Mercurial* digeſtion is called Conjunction, in which the act riſeth out of the poſſibility, that is, the Maſculine from the Feminine, namely the Air and Fire, from the Earth and Water, by means of a pure digeſtion and ſubtilization of them. But the Philoſophers and ingenious Artificers imitating Nature, beſides this natural digeſtion of the Seeds in *Mercury*, have by a moſt ſubtle inven-

invention made another conjunction and digeſtion, whence they have not generated ſimple Gold only, but ſome other far more noble and perfect thing. For they commanded Gold (in which the Elements are more active) as the Male Seed, to be joyned with *Mercury*, (in which the paſſive Elements are exiſtent) that it might be duly diſſolved, excluding all Foreign things, ſave that they uſed an outward heat, which by helping doth excite the internal natural heat of Gold, to digeſt actively and ripen *Mercury*. And ſo as a Man is generate by Nature, ſo Gold by Art: Although notwithſtanding their Sperm and Seed cannot be generated by Art, becauſe Art knows not proportion of the mixture neceſſary to procreate Seed; and in Man it knows neither compoſition, nor mixtion or firſt proportion, nor the cauſes of ſubterraneous things, which flow out from the Earth, where is the proper and natural place of their

generation. But those Seeds produced by Nature are artificially conjoyned, that out of them in a way of composition, that which is to be generated may be produced, in which both the Seeds abide together well mingled, although *Aristotle*, as you write, seem to think otherwise. Wherefore the Masculine Seed of *Mercury*, or our *Sulphur*, goes not away after coagulation, as some falsly affirm; and that this falls out in *Mercury*, by the force of the Sun especially, and that by its heat chiefly the form of Gold is perfected, as some think in subterraneous places: Yea rather by the force of the motion of its Globe, or of its Orb, and of the whole Heaven universally, because the *Solar* Rays do only heat the surface of the Earth, and not inwardly those its deep places, in which the generation of several kinds of Metals is brought about; and neither do the influences of Heaven, brought down by the Rays, reach unto those lowermost

moſt parts, although the ſubterraneous motion of the Elements proceed firſt from the motion of the Heavens, and not from its Rays of light, nor from their heat, nor other influence ſave motion: but how this comes about, and what is the cauſe of this motion of ſubterraneous things, I believe your Reverence is not ignorant, and therefore I forbear it at preſent. Therefore the Sun is not the principal cauſe of Gold, or of its form, though there be a reſemblance in names betwixt them; becauſe as the Sun is hotter than the reſt of the Planets, ſo Gold is hotter than any of the Metals, with the like difference of proprieties. The reſt of the Planets alſo have obtained like names, whence this errour of Fools doth ariſe: For they believe that every one of the ſeven Planets, generally and ſpecially by its influence doth beget one ſpecial kind of Metal, whereunto by a certain propriety it agrees, and is in its nature reſembled. But it hap-

Pens otherwiſe in ſubterraneous things, than in Vegetables, in which Heaven or the Sun is the cauſe of their generation or augmentation, not only by its motion, but alſo by reaſon of the heat of its Rays: For the Sun heats the Vegetables themſelves, and the ſuperficies of the Earth, the Elements being very ſtrongly reflected by its Rays to the ſurface of the Earth, becauſe that its Rays can proceed ſo far. To inſtance: for that from the twelfth Heaven which obtains the utmoſt degree of height, proceeding to deſcend lower, there follow always thicker or leſs ſubtle Orbs, till you come to the concave of the Orb of the Moon, where alterable things have their place, or the mixt Elements begin, and are terminated under the Hemiſphere of things generable and corruptible. And therefore the more ſubtle and ſimple Fire is there found, though not altogether pure: becauſe a ſimple pure Fire cannot be found apart amongſt the

the alterable ſorts of things, nor any one of the other Elements, albeit in every Compound thing ſimple Fire may be found, mixed with other ſimple Elements, elſe there would not be many Elements, but one only. Therefore the Rays of the Stars of Heaven, of the Sun eſpecially, paſs through the foreſaid Regions unrefracted, until they deſcending farther downwards, are reflected in the Fire by reaſon of its thickneſs; afterwards deſcending farther through the Sphere of the Fire, they by moving it reflect the Fire it ſelf into the Air which is thicker. And in like manner the Rays proceeding perpendicularly to lower things, through the Sphere of Air, into the Water thicker than the Air, from which they are reflected back into the Air. And ſo after its manner they are reflected back by the Water moved by them, which alſo is much better perceived in the Earth, with its thickneſs above other Elements. By this decoction

and reflection the Elements are moved invisibly, though not unperceivably: because we perceive heat by the motion of the Heavens, and it is always reflected from the superiour and subtler Element, into the inferiour and thicker, unto the surface of the Earth, by means of the Rays of the Stars descending perpendicularly from aloft to the lowest things; and things thus reflected being moved, and by the Rays of the Sun reflected, accidental heat is produced in the *medium*, though sometimes by the Rays of other Stars, other qualities are produced here below, as dryness and coldness, as is manifest in Astronomy; not that the Rays are in themselves hot, but that they are the cause of heat in such manner as we have said. Now that these things are true, is manifestly known from Astronomy and Perspective, whence it is understood how generations happen in Vegetatives and Sensitives, thus much there-

therefore may ſuffice. But vain Aſtrologers have other conceits, and think that the influences of Heaven are from the virtue of its activity, and not from the virtue of its motion: which is falſe, becauſe the Rays of Heaven produce or effect nothing in the ſuperiour Orbs. For ſuch Rays cannot be reflected on the aforeſaid Orbs, nor be mixed with them, as they are reflected in the Elements and mingled with them, not by compoſition, but by a moving reflection and mixture of the ſame Elements, as hath been ſaid: but in the ſuperceleſtials there is no capacity to receive new qualities, or Foreign impreſſion, although the Rays themſelves produce wonderful qualities in the Elements, moved by their reflection. Wherefore, my Doctor, the Sun in particular is not the cauſe of the generation of Gold, nor yet is it by means of its heat the cauſe of Vegetables either above the Earth, or of Mines about its ſuperficies,

which namely we know to be heated by the Rays of the Sun, as we have ſaid, which is alſo agreeable to Aſtronomy. But the knowledge of theſe things, need not any longer diſputation, wherefore I paſs on to what remains; for if you apply your mind to thoſe things which we have ſaid, you will underſtand and you will find it true, that by the activity of *Sulphur* digeſting and coagulating *Mercury*, its form from Gold is ſpecially perfected: but yet you muſt not think that from any other Metal, or any Star, this may be done, as you have written in your Epiſtle. That which we have ſaid, is alſo to be underſtood of other Metals, in their kind and manner; but with difference, becauſe in other Metals there is a double *Sulphur*: One which is ſuperfluous, and may be ſeparated, the form of the Metal ſtill remaining: Another *Sulphur* is an eſſential part of the Metal, but united to its *Quick-ſilver*, and not ſeparable, ſo that

that the form of the Metal continues: yet that imperfect and Sulphureous Metal may be perfected by a Medicine corrupting the form of that Metal, and introducing another. But what we are to think of the duplicity of this *Sulphur*, which you assert in this Philosophick Art, I pray you, my renowned Doctor, without violating the Law of our Friendship, or your Authority, that you would be pleased to consider. This duplicity of *Sulphur* is not so distinct in *Mercury* coagulated into divers Metals, that one of them should intrinsically and essentially appertain to the generation of the Metal, and be esteemed an essential part thereof, and the other be ascribed to corruption. But there is in every Metallick *species*, equally as in Gold and Silver, a simple and single *Sulphur*; which is termed *Quick-silver*, from the first *Mercurial* composition, as hath been declared in the generation of Gold: Because *Sulphur* and

Quick-

Quick silver are nothing else but the four Elements in *Mercury* it self, so or so proportionally disposed, as this or that Metallick *species* requireth. But that which is reputed a second *Sulphur*, and to be rejected, is a certain *Scoria* and fæculent part in the Metals, contracted in the coagulation of the *Mercury*; or a certain superfluity, which being unclean and impure, would not in the digestion of the *Mercury*, endure a congelation to the form of a Metal: because it was not of an homogeneal and proportionable Nature of *Mercury*, apt to be congealed and digested into a Metal. But some Philosophers have called this *Scoria*, a combustible *Sulphur*, because it cannot subsist, but vanisheth in the testing of Metals, or is separated from them into Fæces. And here I may bring this example: the bloud in Sensitives, and sap in Vegetables, in their coagulation have several and different offices; because some parts of the bloud

bloud, have a conformity unto Fleſh, and therefore may be coagulated and turned into Fleſh, and retain the uniform nature of Fleſh, and obtain the name of Fleſh. But ſome parts thereof reſiding in the pores, are of a ſuperfluous humour, which can in no wiſe be converted into ſolid Fleſh, and therefore are ejected by Sweat and Medicines, and ſeparated from the true Fleſh. But in the Sanguine complexion there are many fewer ſuperfluities, than in others: So we may conclude by way of reſemblance, that it is in Gold and other kinds of Metals; that the purer or impurer *Mercury*, in its firſt coagulation, contained or contracted more or leſs ſuperfluities, or natural impurities. Wherefore the difference is made in the coagulation of *Mercury*, which ſpecifies and cauſes divers Metals; and whatever *Mercury* there is in any ſort of Metal, is termed incombuſtible, and inſeparably permanent, though in fixed Bodies it is made

volatile by Art, yet by Nature it remains inseparable in an Elemental proportion. But what dross soever was contracted in the *Mercury*, and mixed with it from the beginning, (that is, in the congelation of *Mercury* in its first composition, by heat digesting it to a Metallick kind; and therefore it is by the test taken away from the *Mercury*, that is, the homogeneous *Mercurial* nature, and separated from the Metallick kind as rejectaneous and heterogeneal) this is not properly called a *Sulphur*, but a dross and certain superfluity: because *Sulphur* is nothing else but a pure act of Air and Fire, warming and digesting, or decocting, the Earth and Water in *Mercury*, proportionable and homogeneous unto it. But the dross is that which in the first composition was not pertinent unto the nature of *Mercury*, nor had a proportion to any Metallick kind in the composition and digestion of the first Elements in *Mercury*. From these

things

things it is known, that there are not in other sorts of Metals any distinct or more *Sulphurs*, than are in Gold and Silver, but one only and simple *Sulphur*; though there are in them more and greater superfluities, than are in Gold. From hence the truth of your saying is known, that Gold, of all Metals, cleaves most unto *Mercury*. Now this comes to pass by reason of the purity of both, because in them is less dross, dregs, or superfluity, than in others: For every thing doth naturally desire, by a through mixture and union, to be joyned to a thing of like nature to it, and proportionable in homogeneity, rather than with a thing unequal and unlike to it, as we know; like as Water very easily and without contradiction is quickly joyned to another Water, with an identative and uniting mixture. Now in Gold there is nothing but *Mercury*, therefore being there is in it little dross, (which is not of a *Mercurial* nature, as we have

have ſhewed) there is therein no great reſiſtance, but that a pure *Mercury* may more eaſily adhere to Gold and Silver, than to other Metals, in which many ſuperfluities and droſs do forbid and hinder other Metals, or their congealed *Mercury*, any contact, or through mingling with crude *Mercury*. For thoſe ſuperfluities, as we have already ſaid, are not of the firſt compoſition of *Mercury*, nor of the ſame natural or proportional homogeneity: and if happily they be of its compoſition, yet they are not of its proportion; for whatever is of any things proportion, is not ſuperfluous. Wherefore they cannot be inſeparably throughly mingled, neither with *Mercury* to be coagulated by Art, nor with *Mercury* coagulated, which in the nature of its Mineralneſs is joyned with them in the ſame kind of Metal; being ſuch droſs is combuſtible by Fire, and therefore ſeparable. What wonder is it then if in thoſe Metals to which they

are

are accidentally ſuperadded, they hinder their natural commixtion, and permanent union with coagulated *Mercury*, or other crude *Mercury*? For this very cauſe Gold it ſelf, though never ſo pure, can far more difficultly abide with, be joyned and adhere to an unclean and droſſie *Mercury*, coagulated or not coagulated, than with a pure and clean one. Becauſe a ſimple Nature doth rejoyce in the ſociety of, and is perfected by a ſimple Nature, that is like to it, and ſame with it in its firſt homogeneity and Elemental proportion: but Gold, as hath been ſaid, is nothing elſe but *Mercury* thickned by its proper digeſtion, and Elemental action: therefore albeit in the Earth there be a difference betwixt Gold and *Mercury* in ripeneſs, (becauſe Gold is more ripe than *Mercury*) yet there is no diverſity in their Matter. Therefore whatſoever Gold hath acquired by the digeſtion it hath unto maturity, *Mercury* may acquire the ſame without any extraneous

traneous thing. But Art to breviate and contract the Work, joyns Gold with *Mercury*, as is ſaid, and out of two Sperms it makes and generates artificially that ſame thing, which Nature doth create in the Mines of one actual Seed, the identity of the Matter being always everywhere obſerved, but not the ſame active power. And therefore as nothing extraneous to its Nature, doth enter this Work in its firſt compoſition, ſo neither doth any thing multiply it, which is not of the firſt temperament thereof. Wherefore ſome men think falſly, that the Philoſophers Stone may be compoſed of divers things, or of all things, and be nouriſhed by them, inſtead of the aforeſaid Sperms, notwithſtanding divers names have been impoſed on them. Neither doth this Philoſophick Work eat any thing, or convert it into its own Nature, which is extraneous, becauſe it doth not vegetate. Wherefore though there be in the ſaid Philoſophick

ſophick Stone, a Body and a Soul, or a Spirit, it is not therefore vegetably animated as Trees and Plants: For this Stone, as all Minerals, is of the aforeſaid firſt, and not of the ſecond, or any ſuperiour intention or impoſition. But Trees and Plants are of the ſecond impoſition, as Vegetables are of the third, fourth, fifth, or laſt impoſition, for mixt things in thoſe four laſt impoſitions, do vegetate. For in them the Elements by many tranſmutations, and by being oftner alterated, are more ſubtle; wherefore they are more active and perfect, though they are not more durable and permanent in their permixtion, becauſe the Elements in them are not of a fixt, but diſſolvable compoſition; wherefore they take in their nouriſhment vegetably. But our Stone, as alſo all the Minerals, is of the firſt impoſition; becauſe it vegetates not, nor is vegetably nouriſhed, but nouriſhment befalls it rather by appoſition of a nouriſhment

ment of a like nature to it, and not by vegetation. For example ſake: becauſe, as is manifeſt by experience, out of a Feminine Seed, to wit, out of *Mercury* put to it unitively, inſenſibly and by way of compoſition this Philoſophers Stone is nouriſhed, but by means of a digeſtive heat. For it takes and aſſimilates its like unto it ſelf, to be multiplied by way of appoſition, and not vegetably; wherefore it becomes weightier in quantity, and more active and perfect in quality: neither doth Fire or heat multiply this our Stone, as its due nouriſhment, becauſe it is not of its firſt compoſition, but heats it by an extrinſical accident: For how can Flame or Fire multiply the Stone it ſelf, or make it of it ſelf more weighty, when it cannot be fixedly and permanently mingled with it, nor is not of its firſt compoſition or form? Nothing therefore nouriſhes and multiplies the ſaid Stone, to the generation of the ſame form, except the Femi-

nine

nine Seed, which nouriſheth it by means of heat, and nouriſhes it not vegetably, but by way of appoſition and commixtion. He therefore who thus multiplies and nouriſheth it, ſhall not erre, becauſe this multiplier and nouriſher is turned into the ſame kind. A man may indeed increaſe the Stone and its weight by extraneous things; but this muſt be done out of its natural kind, not convertible into it: For that weight would be made beſides Nature, that is, not into the ſame *ſpecies*, nor into the unity of one *ſpecies*, yea it would be an aggregation of divers kinds, and an accidental compoſition, which might be ſeparated by the Teſt. But when the Philoſophers ſaid, that the Stone might be made of every thing, truly they underſtood it not, (as ſome perverſly interpret them) that the Stone might be made of divers things, unlike unto it both in kind and nature; or, which is more abſurd, that it might

might be multiplied by a Flame miniſtred to it from without: for this reaſon eſpecially, becauſe Fire and its Flame may by a certain production ariſe out of every thing: Now the refutation of this opinion is manifeſt from what hath been ſaid before. But when the Philoſophers ſay, that the Stone is made of every thing, they mean, that it is made of the four Elements proportionally equalized to one another by a due and natural digeſtion; out of which four Elements every thing that is generable and corruptible is made. Therefore by this ſimilitude the Philoſophers ſay our Stone is made out of every thing, that is, out of every Element; becauſe if any one of them were mortified or deſtroyed, the whole proportion of the Golden Nature would periſh, and its kind: and every thing in whatſoever latitude and ſort of alterables, is generated out of the four Elements either actually, or potentially mixt: yet it cannot be

pro-

properly ſaid of every producible thing, but of our Golden Stone, and other things equally mixt, that they are made out of every thing: for this reaſon eſpecially, becauſe in thoſe things which are not produced by an equal, but by an adequate proportion of the Elements, all the Elements are not actually exiſtent, but in their adequate activity and paſſion: for ſome of the Elements are therein either in an active or paſſive power, and the reſt are therein actually. But in the Philoſophers Stone, which is Gold, being it is an uniform Work of Nature, all the four Elements active and paſſive are actually therein, and permanent in an equal proportion. For the Eſſence or Nature of Gold, is nothing elſe but the four Elements equally mixed; not that their form and matter may be ſaid to be therein equal, but their paſſive and active power; that is, they are each alike and equal not in quantity, but in quality: becauſe that the active

doth

doth not exceed the paſſive in its acting; nor on the other ſide, the paſſive doth not exceed the active by ſuffering more: becauſe there is an equal proportion as to meaſure in our Gold, or in our Medicine, double hot, double moiſt, double cold, double dry, and all theſe are actually therein, by actual action and paſſion; that is, Fire, Air, Water, and Earth, as we have ſaid before. And all theſe are ſaid to be alike, and equal in quality, not quantity, becauſe they are equal in actives and paſſives; and they are therefore durably permanent in Gold, becauſe the paſſive in it conſiſts permanently in its active, and on the other part the paſſive riſes not up againſt the active. And they ought not to be alike in quantity; that is, there ought not be ſo much matter of Fire, as there is matter of Earth: becauſe then the Fire by reaſon of its quality, would be everywhere of an unequal activity with its paſſive Earth, and of a far greater.

Where-

Wherefore there is in Gold, as to its matter, but not as to its quality, much more of the heavier and more passive Element, than of the lighter and more active; that is, more in quantity: there is in it a greater quantity of Earth, than Water; a greater quantity of Water, than Air; a greater of Air, than Fire: wherefore it is the heaviest of all Metals. But in this unequal proportion of quantity, there is an equal and like proportion of quality, of hot, dry, moist, and cold, because each of these is in Gold, as hath been said. The cause of which weight is the permanency of the solidity of the Earth and Water, and the solution of an homogeneous Water with the Earth, because Water dissolves an homogeneous Earth. Also their intrinsical thorow mixture in their very least particles, is the cause of the weight; because the Water as well in Gold, as *Quick-silver*, suffers not the Earth to have any pores in it: which is otherwise in

other Metals, in which pores are insensibly made in their congelation, because of the dross mingled in those Metals all over, rejected by the *Mercurial* nature and heterogeneous: whereupon their lightness results, which is nothing else but want of matter, and porousness of the same, as weight is nothing else but a solid addition of matter. Wherefore if there were in an equal commensurative quantity, so much of the solid matter of Fire, as there is of the matter of Earth, Fire would be as weighty as Earth. But the cause of the weight of *Saturn*, is its immature congelation, because it doth not yet reject the dross of its parts, whence pores are made in it; but the pure and impure abide through mixt together in it everywhere, as in the first crude *Quick-silver*, in which the inspissation and coagulation is weak, for that cause *Saturn* or Lead retains the weight of its *Quick-silver*, not because of the purity of its solid matter, but

because

because of its immature coagulation or coction. Wherefore if in this Work you would not destroy the Fire and Air, you must preserve in a distinct and like proportion the heat of the Compound: But if you would not destroy the Air and the Water, then in the same Compound you must cherish the humid: so in the same manner you may preserve the Water and Earth, or the Earth and the Fire, in the said Work, by preserving rightly, and by the artifice of the Philosophick skill, both the cold and dry: because if you destroy any one of them, the proportionable form and kind of Gold is lost. For this cause the Philosophers say, our Gold is made of every thing, that is, of every Element, every Element being intrinsically preserved in it, and actually compounding it: wherefore all the Elements are intrinsically in act or power, the principles of all compounded alterable things, and for that cause are said

to be all things. Furthermore, my Reverend Doctor, for your credits ſake, you muſt underſtand the ſayings of the Philoſophers according to the poſſibility of Nature, and not according to the ſound of Words: For they have handled this holy and hidden Art, and its Secrets, under Similitudes, Fables, Riddles, and obſcure words, and have hid it purpoſely, that it might not be expoſed to the unlearned, impious, and unworthy. Furthermore, that I may go on to other Heads of your Epiſtle, I underſtand the artifice of your Stone to be a compoſure from Gold, but from your writing I cannot apprehend it, becauſe you ſet not down the firſt original of that Compoſition. Therefore I ſhall not need to handle it more at large, till you inſtruct me fully and more plainly in its Compoſition and Operation: For I cannot neither believe that the *Elixir*, or *Philoſophers Stone*, can conſiſt of the ſigns appearing in it, and of the properties

ties of the nutritive vegetation of the flaming Fire, which you attribute to it, as I have openly ſhewed in what I have ſaid already. But when I received your Work, and the gift of ſo great a Secret ſent unto me, I at once underſtood your unfeigned love, and free confidence in me. Wherefore for your Friendſhip ſake, I reſerve your Stone with me, and keep it as a moſt acceptable gift, and ſhall write unto you more concerning it, when you ſhall declare it to me more manifeſtly. But whereas you ſay, that in your Stone there are three, a Body, Spirit, and Soul, (which is manifeſt to you by your experience and work) the Philoſophers when they ſaid thoſe three natural things were in their artificial Stone, underſtood it by way of reſemblance and experiment: For they called the Earth, its Body and Bones; becauſe it is an aſtringent Compound, and reſtrains the fluid Elements from their raw flexibility, having the Fire alſo

with it ſymbolically by its drineſs, But they called the Water and Air, its Spirit; becauſe they are the Elements that moiſten and diſſolve the Earth. But they called the Air and Fire, the Soul; becauſe they ripen and digeſt the whole Compound. And they named them thus, with reſemblance unto Humane nature, becauſe in a well-conſtituted Fleſh there ought to be Bones to ſuſtain the Body, and likewiſe there ought to be in the Fleſh a vivacity of vegetable Accidents, which are called its Spirits: contrary to the errors of the Pagan Philoſophers, who thought the vital Spirits to be ſomething diſtinct from the Body compounded, and parts compounding it: ſo alſo there muſt be in Humane Fleſh an informing Soul, digeſting in man the brutal acts, and to work in him the intellectual work. But we muſt underſtand it otherwiſe in our Stone, in which the Earth hath the name of the Body, Air and Water obtain the

the name of Spirit, neither is in it a Soul but becauſe it contains the Air and Fire; which I perceive well, you do perfectly underſtand. But the Philoſophers divided them in this manner: By a crude Spirit, they extracted a digeſted Spirit out of the diſſolved Body, and they had remaining a fixed maſs of Aſhes to be farther diſſolved, in which they found an incombuſtible and ſtony oylineſs and gumminess, which they called the Soul; which enlivens, unites, incerates and produces united Natures; and in the Spirit they diſjoyned the Natures, ſo in the Oyl they re-conjoyned them. For our Stone hath not an informing nature, as a Vegetative or a Senſitive, but it hath only a formed form, which form is the very Elements themſelves, becauſe it is homogeneous. But mans Body, and that of other Senſitives, is heterogeneous: For Bones, Fleſh, Bloud, Marrow, Hair and Nails, are diſtinguiſhed differently in it; which

is otherwiſe in Gold, in which whatſoever there is, is found to be of one kind. Wherefore, my Reverend Doctor, the Philoſophers ſpeak this by way of ſimilitude, by reaſon of the adminiſtration of Art, and operation of Nature: not becauſe there is a Soul in the Stone, but metaphorically, (as you well know) nor Spirit, nor Body, (as an informing form) as it is found in Man, and other Senſitives. Verily I tell you, that Oyl which naturally incerates and unites Natures, and naturally induces the Medicine into other Bodies that are to be tinged, is not compounded of any other extraneous thing, but out of the bowels of the Body that is to be diſſolved: which Oyl retains the colour of its Spirit always, until it be rethickned, and then firſt of all it puts on the Royal Enſigns, that is, a citrineneſs and Metalline form, which it manifeſts to all; in Gold, a Golden, in Silver, a Silver colour and form: which Oyl if it be

Sol,

Sol, being diſſolved, is perceived to be red inwardly, though outwardly it appear white, under the form of liquid *Quick-ſilver*. Now ſome think to compound an Oyl as generous and powerful as this Oyl is, namely out of *Mercury* throughly dryed, or out of the ſubſtance of Tin, or Body of the Sun, commixed with ingredients of divers kinds; but for what concerns our Work, their Experiment is fallacious. They can indeed reduce the *ſpecies* of Metals into a kind of Oyl, but they cannot at any hand reduce them into a Metallick kind, obſerving and keeping the proportion of the things to be mixed ſound and entire. But that Oyl may be profitable for Medicine to ſenſitive Creatures, becauſe the nature of Gold is diſſolved therein; but yet impertinently and unprofitably as to our Philoſophick Work. Beſides, my Honoured Doctor, that I may lightly touch on the remaining Heads of your Epiſtle, you muſt diligently

and wisely observe, that Fire and *Azor*, wash *Laton*: But *Azor* is not raw *Quick-silver* simply extracted out of the Mine, but it is that which is extracted by *Quick-silver* it self, out of the dissolved Bodies; which is found to be more ripe upon tryal. Wherefore if *Laton* be an unclean Body, it is depurated by such an *Azor*, which you write that you have had formerly; and by this *Laton* purified by *Azor*, we make our Medicine for curing every sick person. Indeed this *Azor* is made of the *Elixir*, because *Elixir* is nothing else but a Body resolved into a *Mercurial* Water; after which resolution, *Azor* is extracted out of it, that is, an animated Spirit. And it is called *Elixir*, from *E*, which is *out of*, and *Lixis*, which is *Water*, because all things are made out of this Water: and *Elixir* is the second part in the Philosophick Work, as *Rebis* is the first in the same Work. But the Tincture constitutes the third

Work;

Work; for as the matter of this Compoſition produces divers effects, ſo it obtains different names one after another. Thence it manifeſtly appears, that *Azor* is not requiſite to the *Elixir*, becauſe in this Work the *Elixir* goes before *Azor*, and not the contrary; like as Water precedes the Oyl, and the Spirit the Soul: For *Azor* is drawn and extracted out of the *Elixir*, as Oyl out of Water, and not contrariwiſe; as mention is made elſewhere. For example ſake; as in the Art of Phyſick, pure ſimple Fountain-water, by boyling in the firſt concoction, is joyned with the Fleſh of a Chicken, and thence in the firſt degree of concoction we obtain a Broth, a good and perfect decoction, the humid, watry and airy parts of the Chicken being actually diſſolved in the aforeſaid Water; though there be other Elements therein alſo actually. But that it may be made a much more perfect Medicine, and more generous for reſtoring

ſtoring man's ſick Body unto health, the decocted Body of the Chick is beaten into a maſh, with the ſaid Water already altered into a boyled Broth, or with part of it, and is diſtilled by a ſtronger decoction, whence a Broth and decoction will be made much more noble and generous, partaking of the whole nature of the Chicken: Becauſe by this ſecond decoction not only the moiſt parts, but the hot parts, that is, its aërial and fiery parts, being melted into the Broth or decoction, are throughly mingled and diſſolved: and therefore the whole virtue of the Chick is in ſuch a decoction extracted into the aforeſaid Liquor. So it falls out in the Philoſophick Work, becauſe the crude Mineral Spirit, like Water, is joyned with its Body, to diſſolve it in its firſt decoction: whence it is called *Rebis*, becauſe it is compounded of two, or a double thing, to wit, of the Maſculine and Feminine Seed, that is, of the thing to be diſſolved,

ved, though it be one thing and matter: whence the Verſes,

Rebis *is two things joyn'd, yet it's but one*
Diſſolv'd to their firſt Seeds, the Sun *or* Moon.

Now out of theſe two things diſſolved together, the *Elixir* is compounded, that is, a tinged Water: whence the Verſes,

Pure Bodies are of Lixis *made by Art;*
Hence Greeks Elixir *term its ſecond part.*

Out of this *Elixir*, my Venerable Doctor, as out of the firſt Broth or Bullion of a ſimple decoction, *Azor* is extracted, to wit, by a ſtronger and iterated diſtillation: which *Azor* reſembles and participates the nature of its Body from which it was extracted, which is hot, and retains its virtue in it ſelf, namely an Oylie nature, which is hot and moiſt, becauſe it is actual Fire and Air; though all the Elements are in it in Eſſence,

and

and by Composition. Medicines therefore to cure the Bodies of Sensitives, may be composed out of the said Metals by several artifices; but they are not pertinent to the Philosophick Work, as the *Elixir* is to *Azor*: that is, the vital Spirit and fugitive Soul are not diaphanous, nor transparent as the clear tear from the Eye: nor every dissolving Spirit, though they be each of higher Natures than another, according to their degrees, as the Soul is higher than the crude Spirit, being they are not of one form. For as the Soul lies hid under the *species* of a dissolved Spirit, before its re-inspissation, (for the Soul being extracted out of the Body, always appeareth like *Quick-silver*) so after its inspissation the Soul and Body lie hid under the *species* of a Body. Your Worship hath seen an Experiment thereof, in the Powder sometime sent to that King whose Physician you are; in which Experiment, *Quick-silver* was found in the

the *ſpecies* of *Quick-ſilver*, but if that which remained in the bottom had been coagulated, it would certainly have aſſumed the ſame form of Powder: But that Powder muſt be called a Tincture nominally only, not that it is a Medicine for Metals, for it is not yet perfectly fixt; yet as a Medicine for Men, it is of very good force. But the fixt Medicine without all doubt exceeds this humane Medicine in all virtues, both as to Metals, and to Men; which cannot come to paſs in a clear diaphanous and tranſparent Liquor: Becauſe if the aforeſaid *Elixir* and *Azor*, that is, Spirit and Soul, did appear in, and had a tranſparency, now the Earth as to its proportion had left the Water, and had been ſeparated from it, which had thickned and coagulated its parts, cauſing an opacity in the *Elixir* and *Azor*, and making a congealable Metallick form to conſiſt. For in the condenſing of fixed Metallick *ſpecies*, the condenſer muſt act upon the

the condenſable, and the coagulating upon the coagulable; which cannot be in the aforeſaid diaphanous and clear Water. But it happens otherwiſe in Vegetables, in which a ſimple and diaphanous Water is thickned by decoction into the Vegetables themſelves: which yet by the Teſt of the Fire doth at length vaniſh and evaporate, becauſe it is not permanent and fixed in its compoſition, becauſe it had not with it an Earth naturally homogeneal to it in its compoſition, as *Quick-ſilver* hath: which Earth indeed is the cauſe of permanent fixation in homogeneous things: wherefore ſimple Water cannot by coagulation be ſo fixed with Vegetables, as *Mercury* with Metals. If therefore *Mercury* ſhould be reduced to a tranſparency in the Work of the Philoſophers, it would by good reaſon remain of an uncoagulable ſubſtance; nor would it be congealed upon *Laton* to a Metallick form, *ſpecies* and proportion, which carries

carries not with, nor in it ſelf its own congelation, namely Water the Earth: which Earth (as was ſaid) is *Mercurial*, and the firſt cauſe of Inſpiſſation, Coagulation, and Fixation. If then this Water abide deſtitute of Metallick proportion, how ſhould it be poſſible that ſuch like *ſpecies* ſhould be produced from this Compoſition? They alſo erre who think to extract a limpid tranſparent Water out of *Mercury*, and out of it to work many wonderful things: For be it ſo that they can perfect ſuch a Water, that Work would conduce nothing either to Nature or proportion, nor could it reſtore or build up any perfect kind of Metal: For ſo ſoon as *Mercury* is throughly changed from his firſt Nature, ſo ſoon he is forbidden entrance into our Philoſophick Work, becauſe he hath loſt his Spermatick and Metallick Nature. From theſe things it is manifeſt, what truth there is in your opinion, and in what it is contrary

and

and improper, when you ſay, there muſt be had (as I think) to perfect the higheſt *Elixir*, a Gum in which are all things neceſſary thereunto, and containing the four Elements, and it is a moſt clear Water as a tear from the Eye, made Spiritual, *&c.* which make Gold to be a mere Spirit: For a Body penetrates not a Body, but a ſubtle congealed Spiritual ſubſtance, which penetrates and colours a Body. Let it be ſo as you ſay, my Venerable Doctor, that Natures are not joyned but in a Gum or Oylie ſubſtance, and equal proportioned, having a Spiritual Nature, the Elements being yet fixedly ſhut up in it; into which Gummineſs the whole Philoſophers Stone is at laſt reduced by Inceration, under a gentle flux, after the manner of an Inceration reſembling all the Elements, ſtanding like Copper and in the nature of Copper, exiſting alſo in a ſubtle Spiritual Nature penetrating and colouring Metallick Bodies.

dies. For this Stone in the ſublimation of the firſt crude Body, hath not loſt its kind, namely of the ſame Spirit, neither yet in the perfect and great Gum doth it loſe its firſt Nature: Therefore Gum and Oyl belong not otherwiſe unto this Work, but as Elements equally proportioned ſhut up together, reſolvable, united in the Oylie viſcoſity of the Earth, retained, buried, inſeparably mixt. For this Gum or Oyl firſt is extracted out of the Body, drawn into an incinerated Spirit, till the ſuperfluous humidity of the Water be turned into Air, and one Element be excited from another Element by digeſtion, and what was of an Aqueous form, become of an Oylie nature: and ſo the whole Stone at laſt aſſumes the name of Gum and *Sulphur*. For *Geber* teacheth this, when he ſaith, as you have written in your Epiſtle, If any perſon know to joyn and friendly unite our *Sulphur* unto Bodies, he hath found one of the

the greateſt Secrets, and one way of perfection: as if he ſhould ſay, If any man can reduce a Body to this, that it may be made a Gum which may be throughly mingled with other imperfect Bodies, he hath found the greateſt Secret of Nature, *&c.* becauſe this perfect Stone is a Gum and a *Sulphur*, as is known by what we have already ſaid. But you muſt know, that *Geber* with higheſt prudence and wonderful artifice hides the truth under a Veil, intermingling with it many obſcurities and falſities, which thoſe who are ignorant at firſt appearance imagine to be truth: yet he ſpeaking like a Philoſopher ſecretly under this craft, doth openly, learnedly and Philoſophically deſcribe the truth: wherefore the unexperienced and Sophiſters, not underſtanding his mind and wit, nor the nature of the thing, do perverſly turn aſide to the vulgar expoſition and ſound of the words. For he ſaith, If thou knoweſt that, we have ſaid ſome-

thing

thing to thee; but if thou knoweſt not, we have ſaid nothing to thee. Wherefore in reading Philoſophick Books, conſider eſpecially the poſſibility of Nature; notwithſtanding ſome Writers of this Art have alſo ſometimes erred, and have happened ſometimes to have handled it, as to the natural truth, either ill or ambiguouſly. As it may be obſerved that *Arnoldus de Villa Nova* hath ſaid, in a Book which he called his *Roſary*, that raw *Mercury*, that is, *Quick-ſilver*, which in its own nature is cold and moiſt, by Sublimation may be made hot and dry; afterwards being revived, it becomes hot and moiſt like the complexion of Man. You will ſay then, what wonder is it if it be joyned with the Sun, that it likewiſe becomes of the nature of the Sun? For *Mercury* is of a convertible nature, as the Heavenly *Mercury*, which is ſuch as the Planet is with which it is in Conjunction. For that *Arnoldus*, though in other Sciences he were

were a Reverend and Ingenious Doctor, yet in this Art he handled Experiments only, without the learning of the Cauſes. Now when he ſaith, that in the firſt Sublimation the crude Spirit is ſublimed from the inferiour ſalt Minerals, and that *Mercury* it ſelf, which in its own nature is cold and moiſt, becomes a Powder of an hot and dry nature, as he ſaith, this yet conduces nothing to our Work. But let it be ſo, that he makes of *Mercury* ſuch a Powder as he ſpeaks of, that is, throughly dried and hot by ſublimation from Salts; yet thoſe Purifications are vain and impertinent to our Work, yea as to the perfecting of our Work they are hurtful. For though theſe inferiour Minerals communicate with Metals in their nature, yet not in kind and proportion: For the ſuperiour and inferiour Minerals, in their nativity and ſubterraneous formation, are of one and the ſame conſtitution univerſally, and therefore of the ſame

ſame nature; but they differ in proportion, quality, and kind or form. Wherefore if *Mercury* be diſtilled with thoſe inferiour Minerals, and throughly dried, then his internal nature is confounded and diſproportioned, and is hindred and made unprofitable, as to the effect of a Feminine Seed, and invalid for our Metallick Work. For ſo ſoon as he is turned into the form of a Powder, (except from his Body of *Sol* or *Luna*) ſo ſoon he undergoes a through drineſs, unprofitable to the Philoſophick Work. Yet I deny not, but that a droſſie and impure *Mercury* may and ought, by a ſimple Salt, be ſublimed or purged once or oftner, according to a due Philoſophick experience, to take from it its droſs and outward Mineral impurity, ſo that notwithſtanding the fluidity and radical humidity of *Mercury* may always remain unaltered: For the *Mercurial* kind and form in ſuch a Work, ought to remain uncorrupted, as hath been

been said already. Nor ought its outward form to be reduced into a throughly dried Powder; because its external form being corrupted, shews its internal nature to be confounded, unless it be in the way of generation that it be altered, as may be manifestly seen in the signs which appear in the Work of the natural way. For there are Sublimations of *Mercury* from its own proper Bodies, which are conjoyned and mingled with it, by an Amalgamation with it in its most inward parts, from which being oftentimes raised and reunited, it rejects and loses its superfluities, and is not confounded in its nature; and afterwards it is very agreeable to the Philosophick Work, and powerful to dissolve Metallick *species*; yet it is not greatly altered intrinsically for the Philosophick Work, unless it be altered by fixed Bodies dissolved in it. But wonderful things may be done in Medicines for Sensitives from this dried Powder, whether

whether it be reduced into an Oyl, or into Water, or it abide in a Powder; but it is not at all pertinent to the Philoſophick Experiment. And therefore it muſt be univerſally noted, that ſo ſoon as *Mercury* is turned into a Powder, of whatever ſort, contrary to the nature of its Body to be diſſolved, ſo ſoon will it be unprofitable to the Philoſophick Work. There are certain deceiving Sophiſters, who by joyning *Venus* to it, or adding other *ſpecies*, make a Sophiſtick Work; that is, they give unto imperfect Copper a colour, but not natural; they induce indeed a kind of an apparency, but not a true nature, that is, tranſmutation: like as he that paints a dead Image, or compoſes a Statue of Wood, which appears only, but is not; and as much as a living differs from an Image and Picture, ſo much differs their Work from the Philoſophick. Hence this mixture perſeveres not in the Teſt of the Fire, though it be Mineral;

because Nature attracts it not from a proportionable digestion, nor hath Art vehemently decocted it to an alteration of the mixt natures: wherefore that Copper appears to be superficially only, and not permanently and intrinsically tinged. Wherefore we must not adhere to the Experiments of deceitful Sophisters, because the truth of the natural Art confutes this Sophistick Work, and shews it to be false. And if you will instance farther, and say, that as the said *Arnaldus* by Sublimation purged away the dross of *Mercury*, and dried it in its nature; so also (as you say) he by reviving it, moistned it again, and made the *Mercury* it self hot and moist, and in its nature conformable to its Body. This hinders not (my Reverend Doctor) nor refutes the truth of the Philosophick Art, yea rather an errour appears in the Natural Art: For, as is manifest, *Arnaldus* doth teach, if you regard the sound of his words, that *Mercury*

cury thus throughly dried, is revived by hot water into which it is caſt; and he ſaith that it is made hot and moiſt, when it was firſt ſublimed hot and dry. But what true Philoſopher would ſay, that *Mercury* or any other Metal, is changed in nature and internal quality by ſimple Water, however hot or boyling, or that it could thence acquire its natural humidity, and ſo be revived? Therefore *Mercury* in this revival acquires nothing, becauſe common Water neither decocts nor alters it, becauſe it neither hath entrance nor ingreſs into it, and that which neither hath entrance nor ingreſs, alters not; becauſe every thing to be altered, muſt firſt be throughly mingled. For indeed ſuch a Water may wipe away from it ſome ſuperficial droſs ſwimming upon it, but cannot infuſe into it a new quality: For what nature ſoever *Mercury* reduced into a Powder, and mortified by Sublimations, retained, ſuch

nature altogether it retains revived by Water. Now this I would have to be spoken in honour and respect unto the said *Arnaldus*; but I contemplate and defend the truth of Nature and Experience. Furthermore, honoured Doctor, that I may by this my Answer satisfie your Epistle, and put an end thereto, I humbly entreat you that you would take in good part, and favourably bear what I have written, not by way of Confutation, but Disputation: But if I have answered any thing that offends you, take it yet in good part and favourably, or signifie it to me in writing, and I will satisfie you to my power, as the most true Doctor our Lord Jesus Christ, the Son of God, blessed for ever and ever, shall give and teach me.

Thanks be to Christ.

THE

The Prefatory Epiſtle of Bernard *Earl of* Treſne, *to the noble Doctor and moſt learned Philoſopher* Thomas *of* Bononia.

My Friend,

IF I had any thing more noble, imagine you with what good will I ſhould dedicate it to thee, for having conſidered the wonderful virtue of this Science in its height, which you are not ignorant of, therefore was I willing to dedicate this my Labour unto thee, intreating thee to accept it with as good a will as I give it unto thee, and conclude that whilſt I give thee this my Labour, that I have given a greater Treaſure than was ever ordained by the good pleaſure of the omnipotent God, according to the courſe of Nature.

There is a way truly of arriving to an Univerſal Knowledge, which we commonly call the *Philoſophers*

Stone, and thou ſhalt find it in this my little Book *a*, (little, I ſay, in words, but great and high in ſubſtance) alſo it containeth entirely every Science, that is to ſay, the beginning and ending. Thou ſhalt find this my Book divided into four parts, and thou mayſt judge thereof after thou haſt well underſtood it. *Farewell.*

a Bern. Trevisanus *de Tranſmutatione Metallorum, 4 libris, & impreſſus eſt cum* Jo.Fr. Pici *opere de Auro*, Urſellis 1598. 8o.

From *Treſne*, *May* 12. 1453.

FINIS.

This Epiſtle I have cauſed to be printed, not for the ſignification thereof either as to quality or quantity, but only to prevent the miſtaking the one Epiſtle for the other; and could I have found more Epiſtles between theſe two moſt excellent Authors, I ſhould not have heſitated their publication, but conclude that they would have been as welcom to our Engliſh *Philoſophers, as any either Ancient or Modern Writers.* Vale. W. C. Bibl.

A brief Rehearſal of the Preparation of the Philoſophers Stone.

Recipe ✳, and ſublime him from his Earthly ſubſtance, and then diſſolve him into his former ſubſtance: then if it be to the Red Work take *Sol*, if it be to the White Work take *Luna*, and diſſolve it in the ſaid *Mercury*, until they be both one *Mercury*, which will not be without Putrefaction; then ſeparate the Elements, and decoct them according to their due proportion. *Note*, this *Sulphur Philoſophorum* is the Earth of the Elements calcined, ſublimed and fixed; then it is coloured with either *Sol* or *Luna*, according as thy Work is, the which *Sol* or *Luna* is added to freſh or other *Mercury* after the order of *Amalgama*; then fixing the *Sulphur* and the Elements, and that new *Sol* which is called the Earth, according to their due proportion; the which

Names

Names of weight ſhall not be made mention of here, for the love of him that taught it me, and leſt too common it ſhould be; for if it ſhould be named in two Books, then all the World would decay in Husbandry and Induſtry, if not in Honeſty, which I pray God prevent. *Amen.*

FINIS.

C666

Books ſold by Will. Cooper, *at the* Pelican *in* Little-Britain.

EIrenæus *Philalethes* his Printed Works, in number 15. (*viz.*)

Introitus apertus ad occluſum Regis Palatium.

---- *Idem* in Engliſh, called *Secrets Reveal'd.*

The Marrow of Alchymy, in Two Parts.

Ars Metallorum Metamorphoſeos.

Fons Chymicæ Philoſophiæ.

Brevis Manuductio ad Rubinum Cæleſtem.

Methodica Enarratio trium Gebri Medicinarum.

Vade-mecum Philoſophicum, ſive breve Manuductorium ad Campum Sophiæ.

Experimenta de Præparatione Mercurii Sophici.

An Expoſition upon Sir *George Ripley*'s Epiſtle to *Edward* the 4th. King of *England.*

--- *Idem*

---- *Idem* upon *Ripley*'s Preface to his Compound of Alchymy.

---- *Idem* upon *Ripley*'s first Six Gates of his Compound.

---- *Idem* upon *Ripley*'s Vision.

---- *Idem* upon his Recapitulation.

---- His Experiments for the Preparation of the *Sophick Mercury*.

The Philosophical Epitaph, with Hieroglyphical Figures.

Helvetius his Golden Calf, with Figures.

Glauber's Extraction of Gold out of Stones, Gravel, Sand, *&c.*

Jehior the three Principles or Originals of all things.

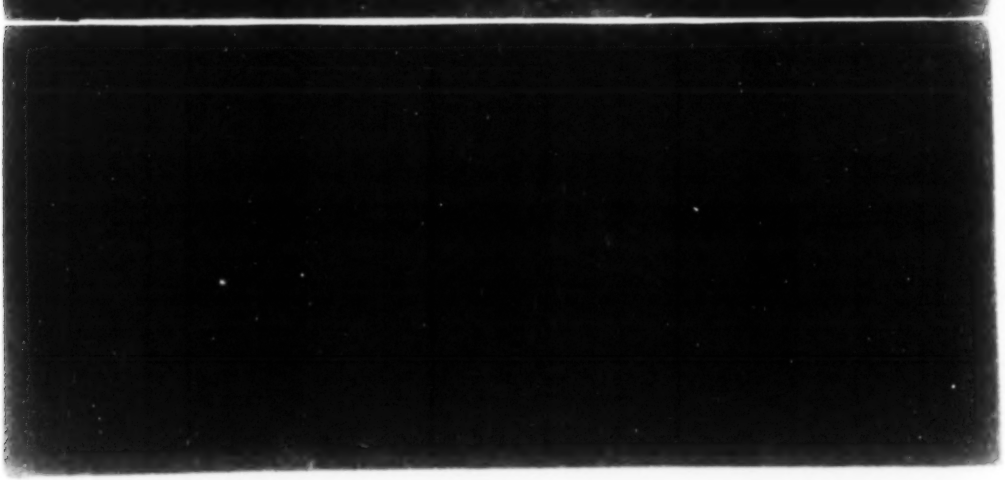
A Catalogue of Chymical Books in Three Parts.

The Principles of the Chymists of *London*, in Two Parts.

Simpson's Philosophical Discourse of Fermentation.

Ripley Reviv'd, or a Collection of six several Pieces of the famous *Eirenæus Philalethes*.

Opus Tripartitum de Philosophorum Arcanis.

Auri-

see beginning